
INDIAN HISTORY

AND

CULTURE

KOSHY

INDIAN HISTORY AND CULTURE

CHAPTER I

GEOGRAPHICAL FUTURES AND THEIR INFLUENCE

Geography is the basis of history. The history of any nation is determined by the geographical position and futures of that country. Hence the peculiar *position* and geographical *features* of the sub-continent have played a very important part in the shaping of our nation's history.

1. POSITION. The vast peninsula to the south of the Himalayas in the continent of Asia is called India. It occupies a central position in Asia. 'On the south, west and east is the great ocean, the Himalaya stretches along its north like the string of a bow'. India lies roughly between Long. 61° and 96° E and Lat. 8° and 37° N. Its length is about 1800 miles and breadth 1360 miles. The total area consists of 15,75,000 square miles. The population comes to 400 million.

2. FEATURES. The geographical features of a country include,

1. POSITION OF THE MOUNTAINS.

The most important mountain ranges in India are the Himalayas, lying on the northernmost part. They exerted

a great influence on India's history from very early ages. These stupendous mountain ranges protect the country from the rest of Asia. They favoured the growth of a distinct type of civilisation in India. This has helped to foster a sense of unity. In the 3rd century B. C. there was only one language for India and 'Bharath' was supposed to be inhabited by the descendants of Bharatha. Again, the innumerable mountain passes in the Himalayas opened India for the inroads of wandering nomads and powerful conquerors. Thus India experienced a series of invasions through the north. Through the Kyber and the Bolan Passes, 'the pious pilgrim and the peaceful trader' came to India'. This in turn helped the diffusion of Indian culture in the greater part of the Asiatic continent.

The Vindhya occupy the next important place in the range of mountains. They separate South India from Hindustan. This accounts for the evolution of distinct customs and manners in the north and the south. They also slackened the pace of administrative and political unity.

The Eastern and Western Ghats enjoy the next important place. They have played a very significant part in the shaping of South Indian history. These mountain ranges separate the countries of Peninsular India. This accounted for the development of distinct cultures in Kerala and Tamilnad.

2. THE NATURE OF RIVERS AND PLAINS.

The life-giving streams that flow from the heights of the Himalayas and the Western Ghats enrich the land. The Indus and the Ganges make India what she is. The very name 'India' denotes the land of the Indus. The rivers made the land fertile and wealthy. The wealth and fertility

of the Indo-Gangetic plain attracted foreigners to India. The earliest Aryan settlements were on the Indo-Gangetic plain. This plain witnessed the rise and fall of empires and dynasties. Here rose the greatest towns and cities of India. Thus the great cities of Pataliputra, Banares, Agra and Delhi rose up on the banks of the rivers.

3. THE COASTLINE. India is surrounded on the three sides by the sea. She has a coastline of about 3,500 miles. This long coastline studded with wealthy ports opened the gates of India for foreigners. This helped India to have intercourse with the rest of the world. Indian culture was disseminated to the nations of the world through this gateway. The ports helped India's contacts with the outside world. Thus in the very early ages India established colonies in the different parts of the world. The ports of India invited European traders to India. The establishment of European Supremacy in India would have been impossible but for the coastline.

4. THE CLIMATE. India has a tropical climate. There are places in India having the highest rainfall and other places having the lowest rainfall. Thus while Cherapungi experiences the highest rainfall the deserts of Rajputana depend entirely on irrigation canals for their water supply. This climate of extremes has a very bad effect upon the health of the people. The extreme heat enervates the nation. The peculiar climate has made India a nation of idlers; of people lacking in push and initiative. Hence it has been easy for the foreigners to invade. The geographical divisions causing increased disunity, the undermining effect of the climate made India prey to the foreigner.

Thus the geographical factors have exerted a vary great influence in the shaping of our nation's history. The vast stretch of mountains separating the land from the rest of Asia, the rivers enriching the land, the coastline facilitating increased intercourse and the climate enervating the health of the nation, have all played a significant role in making India what she is. Undoubtedly geography is the basis of history.

CHAPTER II

THE EARLY CIVILISATIONS

I. The Dravidian Civilisation

Of the many non-Aryan races which have inhabited the land, the Dravidians have made the most substantial contribution to the cultural life of India. A study of their civilisation reveals that theirs was an entirely independent civilisation, though it was similiar to many other civilisations. Their civilisation may be studied under the following heads.

(1) **SOCIAL LIFE.** The most prominent characteristic of Dravidian social life was the strong communal tie which bound up the individuals. Their society was characterised by the existence of a strong communal organisation. The Matriarchal family was the unit of society. They had a peculiar system of inheritance under this organisation. They held women in high esteem. Caste system was unknown to them.

(2) **ECONOMIC LIFE.** They were primarily interested in trade and commerce. They carried on trade with

distant countries of Persia, Mesatpotemia and Asia Minor. They domesticated the dog and the buffalo. Bull was not reared by them. They led a very luxurious life. They knew the use of metals.

(3) RELIGIOUS LIFE. Their religious ideas were very primitive. They worshipped the Snake, the Earth and Nature. It seems probable that they worshipped a Mother Goddess. Their system of burying the dead was much similiar to the Babylonian system.

(4) POLITICAL LIFE. They lived in small villages. They were ruled by petty Chiefs. Later they formed powerful kingdoms. They were a powerful set of warriors. They were very enterprising and energetic. They were highly successful in the art of navigation. They dared into the sea and were a powerful sea-faring set of people, They built their own ships. The Indian ships of the time were similiar to the Egyptian vessels. Ships of varying size were given separate names. There were dravidian words for the 'mast' the 'oar', the 'sail', and the 'anchor'. During the days of the Dravidians India had a powerful navy.

(5) CULTURAL LIFE. The Dravidian alphabet was semitic in origin. Their language and literature were fairly developed. Some of the Dravidian words were even borrowed into the sanskrit language. They had a well-developed system of architecture. They knew magic and the science of medicine. Like the Sumerians they had a duodecimal system.

A close analysis of Dravidian civilisation points out that it was a native civilisation. Though historians are not agreed on this point it seems highly probable that

Dravidians were the earliest natives of India. From the anthropological point of view south India is the heart and centre of the Dravidian Zone. The most representative and important specimens of Dravidian Civilisation are still seen in south India. The Tamils, the Telugus, the Canares and the Malayalees are considered to be the descendents of the Dravidians.

2. The Indus Valley Civilisation

Recent excavations have pushed back Indian history to five thousand years. Excavations made in Mohanjo Daro in Sind and Harappa in the Punjab have proved that five thousand years back a highly flourishing civilisation existed in India. Thus it is proved that we had a civilisation as old and as high as those of the civilisations of Egypt, Assyria and Babylonia. A study of the excavations gives us some idea of the life of people.

(1) **THEIR CITY.** Near the fertile banks of the river Indus they had a beautiful City. It was often built as it was often destroyed by the floods of the river Indus. The city was very big. It was well planned. In the city they had small and big houses. They were made of bricks. They had two storied buildings. Every house was well ventilated and had wells and bathrooms. The most important building in the city was '*The Great Bath*'. It was a place of recreation and rest. It consisted of an open quadrangle in the centre with galleries and rooms on all sides. The streets were wide and straight. The city had a good drainage system. On the whole, it is concluded that the people of the Indus Valley civilisation enjoyed a luxurious life with all the comforts of the modern municipal life.

(2) **THE PEOPLE (A) SOCIAL LIFE** Wheat was their principal food. They used mutton and eggs. They used cotton and woolen dress. Both men and women used ornaments. The variety and the beauty of these ornaments is note worthy. Ornaments were made of gold, silver, ivory, copper and precious stones. Earthenware vessels were in common use. Copper and silver vessels were very rarely used. Iron was unknown to these people. Yet they used axes, chisels, knives and sickles made of copper. They domesticated animals like the bull, the buffalo, sheep, elephant and camel.

(b) **ECONOMIC LIFE.** Their main occupation was agriculture. They cultivated rice, wheat and barley. They were also interested in trade and commerce. They traded with the different countries of the world. Their city was a great centre of trade.

(c) **CULTURAL LIFE.** A study of their ornaments and figures suggests that the people had a high artistic taste. The stone images at Harappa can be favourably compared to the beautiful Greek statues. This points to the development of the sculpture's art to a very high degree. Their tools and vessels were plain and artistic. Animal figures are found on earthenware vessels. They know the art of writing. They used the Pictographic script. In this script there are no letters but only signs and pictures. They knew astronomy.

(d) **RELIGIOUS LIFE.** They had a very advanced religious life. The worship of the Divine Mother was a highly prevalent religious practice. This had its Philosophical origin in the belief of female energy as the source

of all creation. They also worshiped a male God. His figure corresponds to that of Shiva. The male God is depicted as having three faces, two horns and two sides, surrounded by animals. They also used to worship stones, trees and animals. In general it may be concluded that there is a relationship between the ancient culture of the Indus Valley People and modern Hinduism.

INDUS VALLEY CIVILISATION AND THE GROWTH OF INDIAN CULTURE.

As to the place of Indus valley culture in its relation to the growth of Indian culture in later ages, opinions differ. Generally vedic culture is considered as the source from which subsequent civilisations grew up in India. As to the exact period of these civilisations nothing positive can be asserted. Some historians place Vedic civilisation prior to the Indus. Yet the priority of the Indus valley civilisation seems to be more probable. It must be admitted that the vedic civilisation is the foundation of all later civilisation in India. Indus valley civilisation had been undoubtedly a helping factor in the growth of Indian culture through different stages.

The Aryans and their Civilisation.

The basis of the Indo-Aryan civilisation rests on the vedas. The vedas are the unfolding of the human mind. The period in which the vedas were composed was known as the vedic period. It is supposed to be about 3000 B. C. The vedic literature consists of the Brahmanas the Aranyakas, the Upanishads and the Vedas. The Vedas are four in number. They are the Rig-veda the Sama-veda, the Yajur-veda and the Atharva-veda. The Rigveda

is the oldest of the Vedas. It is described as "the germ of the whole after-development of the Indian religion and polity." The Sama-Veda is very similar to the Rig-Veda. The Atharva-Veda and the Yajur-Veda contain magic and spells. The Vedas give a full picture of the Aryan civilization in the early periods. Basing themselves on the Vedas, historians have analysed the Vedic civilization.

3. The Vedic Civilization.

(1) POLITICAL LIFE. The tribe was the highest political unit in the Vedic period. The head of the tribe was a monarch. Monarchy was hereditary. The monarch was aided by a number of officers. The Purohitha was the most important of them. The Senani or commander was the next important officer. He was in charge of minor expeditions. The Brahmani or the village headman was the subcommander. Royal power increased during the course of ages when the extent of the kingdom increased. Yet the king was controlled by the sabha and the samithi. The sabha was a council of elders. The samithi was an assembly of the people.

(2) RELIGIOUS LIFE. The Vedic people believed in many Gods. Some times one god was considered to be greater than another. They also worshipped nature. They made sacrifices to satisfy the gods. They offered grains, milk and flesh to the gods to obtain long life and able bodied sons. The religion was more ritualistic i. e. it centred round certain ceremonies, chantings, prayers and sacrifices. They believed in the doctrine of karma or rebirth. They recognised the unity of gods and held that although He bears many names.

(3) ECONOMIC LIFE. Agriculture was the principal occupation of the people. Irrigation canals helped successful cultivation. They reared cattle, horses, sheep and asses. Cows were held in much esteem. Milk formed an important part of their diet. Their food mainly consisted of barley, milk, flesh and beans. They were interested in trade and industry also. The chief articles of trade were clothe and skins. The metal worker, the tanner and the weaver monopolised industry. The standard unit of value was the cow. Barter economy (exchange of goods for goods) prevailed. Chariots and wagons were the only means of transport. Navigation was in a very under-developed stage.

(4) SOCIAL LIFE. The family was the foundation of social life. People prayed for more sons. Girls were treated kindly. Marriage for love and for money was known to them. Polygamy was practised but polyandry was not allowed. Re-marriage of widows was permitted. Women were held in honour. Particular attention was paid to the dress. The use of gold ornaments was common. Racing, hunting and war-dance were some of their favourite amusements. Women used to dance and to sing. They were given complete freedom. Yet they were subordinate and obedient to men. The father was the head of the family. The caste system began in this period. It first began to distinguish between the Aryans and the Dravidians. But later the Aryan society itself was divided into four castes. They were the Brahmin, Kshatriya, Vaisya and Sudra.

(5) CULTURAL LIFE. Education reached a very high level. Women had a high standard of education. Some

of the Vedic poems were composed by women. Architecture made more advance during this period. Stone castles were built. The science of medicine developed. Astronomy made definite progress.

4. The Epic Civilisation

In the later stages of Aryan expansion life underwent a complete change. During this period two great epics were written. They were the Ramayana and the Mahabharatha. The period of these two epics is known as the Epic period. The Ramayana, written by Valmiki, describes the adventure of Rama. The Mahabharatha written by Vyasa deals with the war between Kauravas and Pandavas. These two books bring out a clear picture of the Aryan life during this period.

POLITICAL Tribes were united into larger kingdoms. The extent of the kingdoms increased. The kings became more powerful. They became absolute despots. Very powerful kings attempted to establish complete supremacy over all the other kings. Kingship was hereditary. The king had to get the blessings of the Brahmanas. The kings had military and judicial duties. The king was the protector of the people. Powerful kings used to celebrate Rajasuya and Aswamedha. Kings were controlled and checked by the Sabha and the Samithi and he was helped by many officers.

SOCIAL. Society was based on the caste system. Yet intercaste marriages were not rare. The rules of marriage underwent some changes. Child marriage was prevalent

The two higher classes, the Kshatriya and Brahmana looked down upon the Suḍra and Vaisya. Polygamy was becoming popular. Human sacrifices were not rare.

ECONOMIC. People lived mainly in villages. Big landlords having a whole village under them slowly came to prominence. Agriculture continued to be the main occupation of the people. New kinds of fruit trees were grown. Trade and industry progressed. Inland trade was flourishing. Though a regular coinage system was not in existence, convenient units of value like Nishik and Satamana were used. Merchants were organised into guilds. Women used to make embroidered garments.

RELIGIOUS. Great changes took place in religious life. The older gods were losing importance. Vishnu became the most popular God. A growing belief in the practice of virtue being as effective as the gifts of priests gradually gained ground. Sacrifices and rituals increased.

CULTURAL. Literature flourished. People interested themselves in a wide range of subjects. Mathematics, Ethics, Science, Astronomy and a series of subjects interested the people.

A study of the Epics clearly brings out of the fundamental unity of India. One is struck by the unity of India even in its complexity. It also gives us an idea of a single centralised India.

ARYAN CONTRIBUTIONS TO INDIAN CULTURE. When the Aryans came to India the Dravidians were having a high civilisation. Yet the Aryans considered themselves

to be superior. The Dravidians were brought under their subjection. They were called Dasyas. This racial difference gradually led to the development of the caste system. Later even among the Aryans there was a growing division based on their functions. This division led to the emergence of the caste system. Thus the people who performed religious duties were called the Brahmins. Those who were engaged in the protection of the land were called the Kshatriyas. Those who were engaged in agriculture were known as the Vaisyas. Those who performed menial services were known as the Sudras. The Dravidians were given a place among the Sudras. Thus a continuous process of assimilation was going on. The Dravidians merged into the Aryan Society. It is out of this assimilation that the hindu society has come to the present stage. This mingling together helped the growth of a common culture in India. The modern hindu culture is the result of this assimilation.

CHAPTER III

THE RISE OF NEW RELIGIONS IN the 6th Century B. C.

CIRCUMSTANCE. The 6th century B. C. has often been called a "wonderful century". It was a period of political, intellectual and religious reaction in India. In the religious field a spirit of criticism and enquiry made

its appearance. A large number of prominent persons spent their devoted attention to the problem of Moksha or Salvation. During these years the vedic religion was losing its influence over the people. Religion became more complex and unintelligible to the average man. The religious literature of the period was too hard for the average man. The monopoly of Brahmins in religion was hated by all. People demanded a religion which was simple to practise without the monopoly of privileged classes. Thus the complexity of the religion, its monopoly by the higher classes, and the unintelligible nature of its literature together with the new spirit of enquiry and criticism necessitated the rise of simple religions. The result had been the rise of Jainism and Buddhism.

1. Jainism

FOUNDER. Jainism was founded by Vardhamana later called, Mahavira. He was born, as the son of Sidhartha and Trisali, in Vaisali. Mahavira was married to Yasoda. He belonged to an influential aristocracy. After the birth of a daughter, at the age of thirty, Mahavira decided to become an ascetic. For twelve years he spent the life of penance and meditation. During this period he realised the value of self-torture. In the thirteenth year of his penance at the age of forty-two he attained supreme knowledge. He was now called Jena meaning the conqueror. He spent the rest of his life in teaching a new religion. He spent his days in Magha and Anga. The religion that he taught is called Jainism.

PRINCIPLES OF HIS RELIGION. The three principles of his religion known as the three jewels of Jainism are:—

Right belief or faith, Right knowledge and Right conduct.

(1) **RIGHT FAITH.** It means faith in the infallibility of Mahavira.

(2) **RIGHT KNOWLEDGE.** It means understanding the theory that there is no God and that the world was existing without a creator.

(3) **RIGHT CONDUCT.** It means not injuring another life, to be self disciplined, not to be selfish, never to steal.

Mahavira's religion had a distinctive characteristic. Unlike the existing religion his religion taught that membership within the religion and salvation were open to all persons including the low-born and even the Melecha (the despised alien) He taught that the ultimate end of life is to attain Moksha. This could be achieved by following the teachings of Jina and leading a life of virtue, free from worldly activities. "Those who could not retire from the world and its business, but still believed in the Jina and practised a life of virtuous self-restraint, could indeed not attain this highest goal, but would go a long way towards it".

ORGANISATION OF THE RELIGION. Jainism was based on a monastic order. It was casteless in character. The Jains were divided into Sevathanberas and Diganberas.

EXTENT. It spread over the whole of India. But unlike Buddhism it never spread out of the land. Jainism was patronised by Chandra Gupta and Bimbusara. But by 300 B C. Jainism declined owing to internal quarrel. The Hindu and the Muslim rulers of the later periods persecuted Jainism.

II. Buddhism

FOUNDER. Gouthama Siddhartha was the founder of this religion. He was born at Kapilavastu as the son of Rajasudhodana. Tradition says that birth of Siddhartha was followed by many wonderful signs. He was brought up amidst luxury and enjoyment. He was married to Yasodhara. The sight of human misery oppressed his mind. Siddhartha was dissatisfied with his idle life of pleasure. He desired for a higher life of usefulness. Many problems began to disturb his mind. Misery, disease, decay, death etc. were some of the problems on which he began to think. He could not find a solution to these problems. He became restless. At last he decided to forsake the pleasures of life and lead the life of an ascetic. He wandered from place to place in search of the cause of human misery. He studied Philosophy and sought instructions from religious teachers. But his problem was not solved. Then he spent a life of penance. For seven years he lived in meditation and penance under a Bodhi tree in the woods of Gaya. At last he discovered the cause of human misery. He called himself Buddha, the Enlightened. He then began his mission of preaching a new religious doctrine. For 45 years he roamed about the country preaching his new message. He got a wide following. At last at the age of eighty Buddha passed away.

PRINCIPLES OF BUDDHISM

Life is misery. Origin of misery is desire. Unless desire is rooted out, misery is inevitable. There is an Eight-fold path to secure freedom from misery.

The Eight-fold path consists of:

Right belief, Right thought, Right speech, Right action
Right livelihood, Right exertion, Right watchfulness and
Right meditation.

Following this Eight-fold path, Buddha said, man can attain Nirvana. Buddhism rejected the vedas and sacrifices. It objected caste. It denied the existence of a God. Buddhism was more practical. Buddha, before his death, told his disciples, "work out your salvation with intelligence." Buddhism believed in the doctrine of Ahimsa. But it was objected to the practice of carrying it to an impracticable limit. The essence of Buddhism was moral purity. Buddha believed and taught that Karma or one's action determines his destiny. Hence Buddhism always insisted on the purity of life.

ORGANISATION Buddha organised a religious order to spread Buddhism. To its organisation even women were admitted. The members were to avoid amusements and other pleasures of life. This organisation was known as the sangha. There was no caste restriction in this organisation. This organisation grew into a great missionary organisation.

SPREAD OF BUDDHISM. Buddhism became increasingly popular in India. Sections of people who hated caste restrictions welcomed the new religion. Buddha's personality itself helped the easy spread of this simple religion. After the conversion of Asoka to Buddhism it got increasing force. Buddhist monks and missionaries went to the distant countries of Asia under royal patronage. In later years Kanishka and Harsha patronised the religion.

During the course of years Buddhism took deep roots in Ceylon, Burma and China. Even today Buddhism is a living force in these countries. But in the land of its origin it declined with the death of Buddha.

CAUSES FOR ITS DECLINE (1) The opposition of the Brahmins.

(2) The death of Buddha deprived Buddhism of its living force. The purity and the simplicity of the religion disappeared with his death.

(3) Internal dissension in the religious organisation led to the emergence of two groups opposed to each other. The acceptance of Buddha as God by the Mahayanis was the cause of the dissension.

(4) The Sanga, the power house of Buddhist organisation, became leaderless and corrupt.

(5) Buddhism lacked spiritual appeal, because it denied the existence of God.

(6) The foreign invaders persecuted Buddhism.

CHAPTER IV

FOREIGN CONQUESTS

(1) **PERSIAN CONQUESTS (INDIA AND IRAN)** By the middle of the sixth century B. C. the Persian emperor, Cyrus invaded certain portions of Kabul. The district west of the Indus became a Persian territory. The great successor of Cyrus, Darius, sent a naval expedition to India

under Skylax. It resulted in the conquest of the districts as far as Rajaputana. Thus the Indian provinces were added to the Persian empire. It became the 20th Province of the Persian Emperor. Xerxes, the son of Darius, continued the control over the Indian provinces. By the 4th century B. C. the Indian provinces became independent. India was having commercial contacts with the outside world during this period. The city of Taxila was famous as a centre of commerce and learning. India of that time was divided into small independent provinces. This disunion encouraged foreigners to conquer India once again. The opportunity was successfully made use of by Alexander, the king of Macedon, in Greece.

(2) GREEK INVASION: ALEXANDER AND HIS CONQUEST.

Alexander was the prince of Macedon. He was a man of remarkable energy and ability. He inflicted a crushing defeat on the declining Persian empire. In 327 B. C. he determined to conquer the Indian provinces of the Persian empire. He was helped by an Indian king, the king of Taxila. Alexander easily conquered provinces up to Jhelum. But the king of Jhelum, Porus, gave a very unsuccessful opposition. Porus, the native king, was defeated. Yet he was restored to power by Alexander, who appreciated the valour of the Indian Prince. After the conquest of the kingdom of Jhelum Alexander stopped his conquests in India. Later he returned to Babylon and died in 323 B. C. Thus Alexander established Greek power in India.

EFFECT OF THE INVASIONS ON INDIAN CULTURE:
Though the foreign domination did not last long it had very profound effects on Indian culture

The conquests of Darius and Alexander helped the development of increased contact between India and the outside world. The Greeks and the Persians helped the development of new scripts like the Aramic and the alphabet called Yavani. The Mauryan Architecture or the Gandhara Architecture was greatly influenced by the Greek contact.

Alexander's invasion helped the revival of India's contact with the great civilised nation of Greece. This had a prominent part in the shaping of the Indian culture in later years. The rule of Alexander and the administrative unity that he effected in the Indian provinces prepared the way for a more permanent union under the Mauryas. Alexander's invasion and voyages widened communication, opening up new routes of trade. The presence of Greek officials even after the decline of Alexander's empire in India contributed to the development of a coinage system on Greek lines. In the growth of astronomy the Greek astronomers had a great part to play. The practice of inscribing edicts on rocks and pillars was an imitation of the Persian practices. Many of the Persian and Greek customs found their way into Indian life. In course of years it became a part of Indian customs. The practice of worshipping images in India was the result of the Greek contact. Even the Indian medical science was greatly influenced by the contact with Greece. The Greeks learnt philosophy and religion as a result of this contact.

CHAPTER V

The rise of powerful kingdoms and the growth of political unity

By the 6th century B. C. North India was divided into many little kingdoms. Among these the four important kingdoms were Magadha, Kosala, Avanti and Vatsa. Magadha later became supreme, bringing other kingdoms under it. In fact Magadha led the way for the political unification of India. For many years the history of India centered round the history of Magadha.

HISTORY OF MAGADHA. In the 6th & 5th centuries B. C. the throne of Magadha was ruled by the Sisunaga dynasty. *Bimbisara* was the most remarkable among these rulers. He extended the frontiers of Magadha and laid the foundations of an empire. He conquered Anga and other neighbouring kingdoms. He was followed by his son *Ajatasatru*. He found himself surrounded by a host of enemies. So he built fortresses round his kingdom. He founded the great city of Pataliputra. He defeated all his enemies and raised the power of Magadha. Under him the glory and power of Magadha reached its height. After his death his son *Udayi* came to power. Much is not known about his reign. After *Udayi* the Nanda dynasty came to power. Tradition asserts the existence of two rulers Nanda and Mahanandin in the Nanda dynasty. In 322 B. C. this dynasty was overthrown by Chandra Gupta Maurya, who began the Mauryan dynasty.

THE MAURYAN EMPIRE

POLITICAL BACKGROUND—CHANDRAGUPTA. After the return of Alexander his empire in India was divided among his commanders. The people of India were very much discontented. Even the king of Magadha was not capable of saving the people from the foreign rule. It was at this time that Chandra Gupta, who was Commander-in-chief of the last Nanda King tried to overthrow the Nanda dynasty. With the help of Chanakya, Chandra Gupta declared himself as the king of Magadha. Chandra Gupta belonged to the Kshatriya clan. Having made his position secure he marched against the Macedonian army and defeated it. He then conquered the Punjab and made Pataliputra his capital. He followed up his success by subduing almost all the states of North India. Chandragupta was ably supported by his brahmin minister Kautiliya in all his conquests. In 305 B. C. Selukos, a Greek commander, invaded India to restore Alexander's empire. But he was defeated and he surrendered the Provinces of Herate, Kandahar, Kabul and Beluchistan. This was the greatest of Chandra Gupta's successes. Selukos accepted the supremacy of Chandra Gupta and sent Megasthenes as an ambassador to his court. Chandra Gupta was thus at the height of his glory. He extended his empire to the Narmada in the south the Bay of Bengal in the east and the Arabian Sea in the west. The fame of Chandra Gupta reached even the west. Egypt and Syria sent their ambassadors to his court. Chandragupta was the master of a good portion of northern India. He is perhaps the first 'emperor of India'. For the first time the innumerable small kingdoms were unified under an empire. Pataliputra was the greatest city of the time. The other important

cities were Taxila and Ujjain. In an account of the palace of Chandra Gupta a historian remarks "In the Indian royal palace besides those which are matters of admiration there are wonders." India under Chandragupta was thus famous and glorious.

Towards the last years of his reign Chandra Gupta became a convert to Jainism. After twenty four years of glorious rule he died. Little is known about the son of Chandra Gupta, Bindusara. He was succeeded by a greater and nobler successor, Asoka.

Asoka the Great

EARLY YEARS OF HIS RULES. When Asoka came to power he had to meet with great difficulties. There was a war of succession. For the first four years it was a period of civil war. He is said to have killed 99 of his brothers and cousins. During the first thirteen years of his reign he carried the traditional policy of expanding the limits of the kingdom. His attention turned to the kingdom of Kalirga in the South. Kalinga was a Dravidian kingdom. The invasion of this kingdom by Asoka marks a turning point in his career. The war was carried on with great sacrifice, misery and bloodshed. At last Kalinga was conquered. Yet Asoka felt sorry for the great sufferings he had inflicted upon the people. This led to great changes in his policies.

AFTER Kalinga WAR—ASOKA'S CONVERSION. Feeling repentance Asoka joined the Buddhist Church and devoted his attention to religious matters alone. I 259 he became

a member of the Sanga. He accepted the principles of Ahimsa. He was now keenly interested in the spread of Buddhism.

ASOKA AND BUDDHISM. Soon after his conversion Asoka sent missionaries to the different parts of the world. He established many monasteries in the different parts of India. Indian Buddhist missionaries were sent to foreign countries like Greece, Burma, Ceylon and Japan. Two of his children became members of the monastic order. To keep the unity of the Buddhist Church he convened a Buddhist council at Pataliputra. He went on pilgrimage to centres of religious importance. He himself toured round the country and instructed the people on the principles of Buddhism. Edicts were issued to instruct the people on the principles of the religion. On rocks, pillars and caves principles of Buddhism were engraved. He declared Buddhism as the state religion. Special officers were appointed to enforce the Buddhist principles.

ASOKA AND THE PRINCIPLE OF DHARMA OR MORAL LIFE. Dharma means the code or the principle underlying good life. Asoka took great interest in the exposition of the Buddhist Dharma. He tried to stop all those practices which were opposed to the principles of morality. He impressed upon the people that good conduct and behaviour is more important than religious ceremonies and prayers. He declared that happiness in this world and the other world is difficult without the love of morality. He always preached and practised the virtues of compassion, generosity and toleration. He prohibited the hunting of animals and made arrangements for the healing of both animals and men. He abolished the slaughter of animals for sacrifice. In spite of his zeal for Buddhism

he tolerated all religions. He was only particular of converting his people to a good and moral life. Asoka always believed in the necessity of the conversion of the people to a moral life. He asked his people to follow the rules of morality and thus attain Moksha. He ordered his officers to erect "Pillars on Morality". Special officers were also appointed to promote religious sense among the people.

ASOKA'S ADMINISTRATION. Few Indian kings had so great a sense of duty. His powers of organisation were great. He was never satisfied with his tiresome work. He wanted to do more and more for the welfare of his people. He was highly efficient in administration. He enforced his rules vigorously. He was loving to the poor and just to the rich. Liberality and toleration were the marks of his administration. He effected the working of a sound administrative machinery. He kept peace and order in a vast empire for nearly half a century. He was keen both on the spiritual and worldly progress of his people.

Undoubtedly he was one of the greatest monarchs of the world who realised that they had moral and spiritual responsibilities in addition to administrative responsibilities. He was a religious preacher and an efficient administrator. He served the people with loving tenderness. He can be compared to St. Paul, Charlemagne and Constantine, in the nobility of his purpose. His social ideal was the unity of mankind. He had the vision of a statesman, the zeal of a religious preacher and the energy of an administrator. Rightly has H. G. Wells observed, "Amidst the tens of thousands of names of monarchs that

crowd the columns of history, their majesties and graciousness, their serenities and royal highnesses and the like, the name of Asoka shines and shines almost alone, as a star."

Decline of the Maurian Empire

When in 232 B. C. Asoka died, the decline of the empire began. There were several causes for its decline. They were.

(1) Asoka's religious policy. The undue patronage that Asoka extended to Buddhism resulted in a violent reaction against the Mauryan dynasty itself. So when the powerful personality of Asoka was removed the dynasty fell a prey to Brahminical opposition.

(2) Inability of the successors. The Mauryan empire was a vast and extensive empire. It had a highly centralised administrative system. Such a system, demanded a strong ruler at the center. But the successors of Asoka were very weak rulers. Hence revolts broke up in the different parts of the empire. Some provinces like Taxila, Kashmir and Gandhara declared independence.

(3) The invasion of the Bactrians. The Bactrian invasion was the immediate cause for the destruction of the Mauryan dynasty. The last Mauryan king was murdered by his own commander-in-chief. Thus the Mauryan dynasty disappeared.

Maurian Administration

(1) KINGSHIP. The basis of Mauryan conception of kingship is gained from the Arthashastra of Kautilya. Absolute monarchy was against the spirit of Mauryan admi-

nistration. The principle of conduct of the king was 'whatever pleases himself he shall not consider as good but whatever pleases the subjects he shall consider as good'. The king was the supreme head of the government. He had judicial, executive and legislative powers. He often consulted his ministers on all points of civil administration. The king was assisted by officers like Purohitha, Senapathi, Manthri and Yuvaraja. There was a council called Manthry Parishad. It was a representative assembly of the people. Magistrates appointed by the king were in charge of civil administration. Separate departments carried on the machinery of government. The king appointed officers without any discrimination of caste. Often special officers of the king were sent to different provinces to gather an idea of the life of the people. The Mauryan kings employed spies to get secret information.

2. PROVINCIAL AND LOCAL GOVERNMENT. The empire was divided into provinces which were subdivided into districts. A province was governed by the Viceroy. As far as possible only members of the royal family were appointed as Viceroys. The administration of the capital city, Pataliputra, was entrusted to six boards consisting of five members each. A small committee looked after the departments dealing with machinery, art, foreign residents registration, sales and exchanges. The chief executive officer of every department carried on his work with the help of four other senior officials.

Districts were divided into many villages. The chief village officer was called *Gramika*. Five to ten villages

were entrusted to the care of a superior officer called Gapas. Villages in general were self governing and self sufficient units.

(3) **FINANCE.** The chief sources of revenue were the Bhaga and the Bali. The Bhaga was land tax, which was nominally one sixth of the whole produce of the land. The Bali was a special levy. Apart from these there were revenues from customs, excise, license fee etc. Fines imposed by law courts and benevolences included another item of state income. The money thus collected was spent on the maintenance of the king's household, the army, public works, poor relief and religious purposes. The Collector was in charge of the collection of revenue. The Treasurer was in charge of the expenditure of money. A good system of accounts and audits existed.

(4) **CENSUS.** A special feature of the Mauryan administration was the existence of a special department for census. Census was taken in fixed periods with a view to gather an idea of the political, social and economic life of the nation. It was also accepted as a means to secure a just means of taxation. It was a device to register the movements of foreigners and non-residents. This system ensured the stability and health of the state. It also helped to assess the military resources of the empire. The census department was a permanent institution of the state.

(5) **THE ARMY.** The Mauryan army consisted of four branches. They were the elephants, the horses, the foot soldiers and the chariots. The king personally guided the army. The military administration was entrusted to six boards consisting of five members each. Each of these

boards were given the charge of the navy, the transport, the infantry, the cavalry, the chariots and the elephants. The army rested on a systematic and efficient training on scientific lines. A good portion of the revenue was set apart for the army.

(6) JUDICIARY. The king was the fountain of justice. There were many local courts and a supreme court. In the local courts king's officers called Mahamatras and Rajukas presided. In the supreme court the king himself presided. The chief punishments were fines, torture and death. The penal code was very severe. Hence the crimes were few.

South India During The Mauryan Period

During this period South India was having an entirely different history. At this time South India was divided into small little kingdoms. There were three kingdoms which have been more powerful than the rest. They were the Chola, the Pandya and the Chera. The Cholas had their capital at Madura and the Cheras at Vanchi. During this period there was an awakening of literary activity. Some of the greatest of Tamil writers lived during this period. Thus Thiruvalluvar the famous author of Thirukural, Illango Adigal the author of Silppathikaram and sathanar, the author of Manimekhala flourished during this period. Again books of historical importances like Puranannuru, Patitipattu and Narrinai were produced during this period. This period is also known as the Sangam age because Buddhist Sangams and the members of these Sangams were primarily responsible for the wonderful literary activity of this period. Arts and sciences progressed during this period. Trade and commerce prospered.

The social and economic life of the people had been comparatively progressive. In short there was peace, prosperity and progress in South India during this period.

CHAPTER VI

POST—MAURYAN PERIOD

Foreign Rule in the North West

Soon after the decline of the Mauryan empire a host of foreign invaders invaded India through the north west. There were four important sets of conquerors. They were the Indobactrians, the Sakas, the Pallavas and the Kushans.

(1) **THE INDO-BACTRIANS.** Bactria was a Greek province under Alexander. In 206 B. C. its king Euthydemus declared independence. His successor Demetrius began a period of conquest. He invaded the Punjab and Sind. His son continued the conquest. Thus the Bactrian empire in India included Gandhara, the Punjab, Sind and Mathura. But the Bactrians were soon defeated by the next horde of invaders.

(2) **THE PALLAVAS OR PARTHIANS.** They conquered portions of the Bactrian empire. Gondophernes was the greatest of the Parthian rulers. But after his death the Pallavas were defeated by the Saka invaders.

(3) **THE SAKAS.** The Sakas belonged to central Asia. But they were displaced by another set of invaders. Hence they migrated to the South and captured Afghanis-

than. The Saka kingdom included the Indus valley and western India. Rudranan was the greatest of the Saka rulers in India. He defeated the rulers of Andhra, Malwa, Kathiawar and Konkan. The last Saka ruler was defeated by the Gupta rulers.

(4) THE KUSHANS. These people belonged to Yuchchio race. By 200 BC. they migrated to Bactria and founded five kingdoms. Under *Kadpheses I* these kingdoms were united. He defeated the Parthians and the Greeks and reigned gloriously till he died at the age of eighty.

His successor *Kadpheses II* began a period of expansion conquering Kabul, Arcona, the Punjab, Taxila Mathura and Kashmir. Kadpheses extended and consolidated the kingdom. He even attempted the conquest of China. He promoted trade between India and Rome.

Kanishka. Kadpheses was followed by Kanishka. Kanishka was the founder of the greatness of the Kushan empire. The foundation of the Saka era is attributed to him. He brought the Parthians under his control and conquered the Yarkand, Khotang and Kashgar on the borders of China. His dominion extended over to Central Asia. In 87 As, he styled himself 'Devaputra' and Challenged the Chinese emperor. At the end of two expeditions he conquered certain places in China. His capital was Peshwar then known as Purushapura. Like Asoka he was the patron of Buddhism. His active patronage helped the spread of Buddhism to Central Asia and the Mongolian regions. Kanishka is chiefly remembered for his patronage to Buddhism. He was very zealous of Buddhism. He summoned a Buddhist council to examine the Buddhist

scriptures and prepare commentaries. It was under his patronage that Mahayanism received popular support. He sent Buddhist missionaries to China and other parts of the world. In spite of his great zeal for Buddhism Kanishka was tolerant of all religions.

Kanishka was also a great patron of art and architecture. Under him there was a wonderful outburst of art and architecture. He constructed many beautiful buildings and cities. In Peshwar he constructed the famous Chaitya which excited the admiration of foreigners. He constructed the city of Kanishkapura. Moreover Kanishka established many monasteries and erected many stupas. The famous sculptures of the period include a statue of the king himself. It was under his patronage that the Gandhara school of art developed. It was a combination of the Greek and Indian styles of art.

Kanishka was also a great patron of literary activity. Many brilliant books were produced during his period. His court was adorned by great scholars like Nagarjuna Vasumitra and Asvaghosha. The Buddhist writers of the period wrote on literature, philosophy and medicine.

Kanishka maintained good relation with the Roman empire, China, Burma and a series of other places. These contacts helped the dissemination of Indian culture in foreign countries. The scholars and missionaries of India went out to foreign countries and great men from foreign countries came to India. In short there was a mutual transmission of culture. India at that time maintained commercial relations with other countries.

Kanishka is remembered not merely for his military exploits but also for the services rendered to Buddhism. An active and liberal patron of Buddhism, Kanishka's reign saw the highest prosperity of Mahayanism, the new form of Buddhism. During the age of Kanishka Buddhism had undergone considerable transformation. Kanishka's conquests helped the expansion of Buddhism. In his patronage of Buddhism Kanishka can be compared to Asoka. His age witnessed the prosperity of empire, the progress of Buddhism and the development of foreign contacts. In general the age of the Kushans is of great cultural significance. But after Kanishka's death the empire declined.

The Glories of the Kushan age

1. RELIGIOUS PROGRESS. During this period the worship of the Vedic Gods still continued. Siva, Skanda and Visaka were the popular gods. Sacrifices were common. Brahminism began to reconcile with Buddhism and Jainism. Great changes happened in Buddhism. Buddhism received royal patronage with the conversion of Kanishka to the Buddhist creed. During the period of the great Kushans or of Kanishka Buddhism underwent a fundamental change. From being an ethical creed it now became a new religion worshipping a new god. Buddha, now became not merely a god but the God of gods. His images were worshiped by the faithful. Together with his images the images of Buddhist saints were also venerated. This newer Buddhism by which Buddha was raised

to the position of a god was called Mahayanism. Nagarjuna formulated the basic ideas of Mahayanism. During the time of Kanishka the fourth Buddhist Council recognised Mahayanism as the state religion. Under royal patronage this new Buddhism (Mahayanism) spread to China, Ceylon and other countries.

(2) DEVELOPMENT OF ART AND ARCHITECTURE. The Kushan period saw a great development of art and architecture. During the period of Kanishka new monasteries and buildings were constructed. Mathura was converted into a splendid city. The construction of Kanishkapuram was another architectural achievement of the period. It was during this period that a new school of sculpture known as the Gandhara school of art developed in India. It was a combination of the Greek and the Indian art. It is also called the Greece-Buddhist art. Buddhist images resemble the images of Apollo. This new school of art continued to influence the Indian mind for several centuries. The beautiful movements at Ajantha are some of the remnants of the Gandhara art.

(3) FOREIGN CONTACTS DURING THE PERIOD. During the period of the Kushans India had relations with Rome, China and Greece. There was a mutual transmission of culture during the period. Great scholars and monks from India went out to the distant countries. A Greek ambassador erected the Garuda column in honour of the last of the Kushan kings. India had political and commercial contacts with imperial Rome. Indian Buddhist missionaries went to China and other countries. A flourishing trade in Indian silk, spices, pearls and other luxury

goods was carried on between India and Rome. The Kushan period thus marks a glorious period in Indian history.

CHAPTER VII

THE RISE OF THE GUPTAS

With the death of the last of the Kushans, India once again experienced a period of confusion. Small independent kingdoms grew up. Peace and order declined. Till the 4th century A. D. this story of political distintegration continued. The nation needed a powerful ruler to restore order in the country. It was at this time that Chandra Gupta, the founder of the Gupta empire came to power.

CHANDRA GUPTA. He was a brave soldier. He ascended the throne of Magadha in 320, He assumed the imperial title of Maharajadhiraja (Supreme king of great kings.) He made his position more secure by marrying Kumari Devi of the Lichavi clan. He conquered the neighbouring kingdoms and laid the foundations of a great empire. His kingdom included Allahabad, Oudh, South Bihar and a number of the North Indian Kingdoms. Before his death he called together an assembly of the councillors and members of the royal family. In this council he declared prince Samudra Gupta as his successor.

SAMUDRA GUPTA. At the death of Chandra Gupta his son Samudra Gupta became the king. He continued the efforts of his father for the building up of a great empire. He began a period of conquest. He conquered Rohilkand

and Padmavati. He defeated the most powerful rulers of the north and turned his attention to the south. He defeated most of the South Indian kings and forced them to accept his supremacy. The power of Samudra Gupta was unchallenged in the whole of India. Acknowledged as an emperor in the north and in the south, Samudra Gupta was the real builder of the Gupta empire. Having completed all his conquests he celebrated the famous rite of horse-sacrifice, Aswamedha. Over and above his greatness as a conqueror and statesman Samudra Gupta was a poet, a musician and a sage. He was followed by Chandra Gupta II.

CHANDRA GUPTA II—VIKRAMADITYA. He was the worthy son of a great father. He continued the programme of expansion of the empire. He entered into marriage alliance with the Nagas and Vakatakas. He conquered Saurashtra and Malwa in 395. He made Ujjain his second capital. He carried on a policy of world conquest. Under him the empire extended from the Himalayas to the Vindhya and from the Brahmaputra to the Indus. The Gupta empire reached its highest glory in the period of Chandra Gupta II. Like his father his personal accomplishments were remarkable. A patron of letters and art, his period saw the revival of art, science and literature. It was a period of cultural progress. The Nine Gems of Sanskrit literature and the great books in Sanskrit were produced during his period.

KUMARAGUPTA AND SKANDAGUPTA *Decline of the Gupta Empire.* At the death of Vikramaditya his son Kumara Gupta became the king. He was not a powerful king like his father. During his period the empire

experienced a series of invasions. He was incapable of withstanding them successfully. The breakup of the empire was begun. After his death, his son, Skanda Gupta came to power. He was also incapable to deal with the rising tide of invasions. By this time the Huns began a regular raid. With the death of Skanda Gupta the empire was well on the way to disintegration.

Dissension in the royal family now brought about the final collapse of the declining empire. By this time Yasodharan of Malwa became a powerful ruler. He now began to challenge the power of the Huns and of the Guptas.

Thus the Gupta empire so gloriously built up by Chandra Gupta. Samudra Gupta and Vikramaditya declined so ingloriously at the hands of their feeble successors. The inability of the later rulers, the rise of Yasodharan of Malwa, the force of foreign invasion and the dissension in the royal family brought about the final disruption of the great Gupta empire.

THE AGE OF THE GUPTAS— *The golden age of Hindu-India.* The Gupta age is considered to be one of the greatest periods in the history of India. It was a period of all round progress. Cultural progress religious revival and the development of art and literature were some of the marks of the age. The glories of this age can be studied by analysing.

(1) **GOVERNMENT and Society** (a) **CENTRAL GOVERNMENT.** The emperor was the highest authority in the land

He was helped by a body of ministers. Each minister was responsible for a separate department of the Government. In the council of ministers one minister had a more important place. He was called the Sachiva. A group of officers attended to the duties of the palace. The emperor nominated his own successor. He administered justice and was personally in charge of the army. The Gupta empire was highly organised.

(b) PROVINCIAL AND LOCAL GOVERNMENT. The empire was divided into provinces. They were called Desa or Bhuktis. Usually members of the royal family were appointed as governors of provinces. The Provinces were subdivided into vishayas. Vishayapati was in charge of a district. He was advised by four representatives of the district. Districts in turn were divided into villages governed by Gramikbas.

(c) LAW. The penal code was mild, yet crimes were few. Justice was administered by royal officers with the help of representatives of villages. The king was the supreme authority in administering justice. In the supreme court he personally gave verdicts.

(d) ARMY. The army consisted of elephants, infantry and cavalry. Chariots were not in much use. Some of the ablest commanders were Brahmanas.

(e) FINANCE. The main sources of revenue were Bhaga (Land tax) duties at ports etc. The emperor got income as a tribute from vassals. In times of emergency extra taxes were imposed. Cesses were imposed for special purposes. Tax was paid in kind. There were separate officers in charge of the collection of revenue.

(B) SOCIETY. There was a rapid change in the state of society. Caste system lost its rigidity. Inter marriages were not uncommon, Foreigners mingled with the Indians and entered into marriage alliances. Women got a share in administration. They acted as provincial governors. Female education was prevalent. Women began to take interest in cultural activities. Polygamy was widely prevalent. Sati was practised by the higher classes. Remarriage of women was permitted. Towns were highly prosperous. Wheat and barley formed the staple food of the people. They used flesh, meat and intoxicating drinks. People were prosperous. They were generous to the neighbours and charitable to the poor. There was a vigorous industrial life.

(2) GROWTH OF LITERATURE AND ART.

(a) LITERATURE. During the period of the Guptas literature progressed. The great Gupta Kings were patrons of letters. Samudra Gupta himself was a great poet writer and musician. The poets were given royal patronage. The most notable poet of the period was Harisena. In the Court of Chandra Gupta there were great poets like Virasena. It is said that the great Kalidasa lived in the court of Vikramaditya. Dadhi, Banabhatta and Subandhu, the great prose writers, flourished during this period. The great masterpieces of Sanskrit literature, *Sikandhala*, *Malaykagadhin*, *Kumarasambhava* and *Raghurama*, were produced during this period. The Gupta period saw some of the greatest prose writers, dramatists and poets of India. It was again in this period that the science of astronomy made rapid progress. The law books of *Narada* and *Bhishma* were produced during this period.

poetesses of this period Bhavabhuti is the most important. Panchatantra was another achievement of this period. Some of the greatest scientists like Aryabhata, Varahamihira and Brahmagupta lived during this period. Again the great mathematician Bhaskaracharya was a product of the Gupta age. During this period flourished the famous universities of Nalanda and Ujjain.

(b) ARTS. During this period there was splendid contribution in the field of art. The Indian sculpture of this period was greatly influenced by the Gandhara school. Sculpture of the age is remarkable for its vigour and expression. Vincent Smith regards Gupta art as "Hindu art at its best". The paintings of the age are the objects of admiration even today. It expressed masterly powers of execution. The statues and paintings at Ajanta are considered to be the masterpieces of the Gupta age. In short, art, architecture, sculpture, painting and music reached the highest level of perfection in the Gupta age.

3. RELIGION. During this period there was a splendid revival of Hinduism. The Guptas were zealous Hindus. Hence the age is often called the golden age of Hindu India. During this period there was a great outburst of religious literature. The age again produced some of the greatest philosophers. It was during this period that the six systems of Buddhist philosophy developed. The great Hindu epics, Ramayana and Mahabharata were revived and it took its final shape during this period. New temples were erected in many parts of the country. In general it was a period of Hindu renaissance. Hinduism

received a new spirit and it was progressing. The Guptas performed Horse sacrifices and called themselves the devotees of Vishnu. Vishnu and Siva were the popular gods. Purana flourished. During this period the importance of Bhakti and the love of fellow beings were recognised. The laws of Manu governed the administration. The Gupta age has been compared to the Periclean age of Greece. It was an age of renaissance and cultural progress. It witnessed literary and scientific advancement. Art and architecture flourished. Religion progressed. To be short it was one of the brightest periods in Indian history.

BEGINNINGS OF GREATER INDIA-COMMERCIAL AND COLONIAL EXPANSION

During the Gupta period India had trade relations with Egypt, Persia, China, Rome, Central Asia and the islands of South East Asia. The impact of Indian culture was felt in all these places. People from different countries came to India to study Indian philosophy and religion. Moreover Indians began to colonise the different parts of the world. In East Indies, Burma, Siam, Malaya, Cambodia, Sumatra, Java and Borneo, Indian colonies grew up. In these places Indian language, Indian customs and Indian ceremonies prevailed for a long time. In Cambodia the laws were framed on the Indian model based on the laws of Manu. Even in agriculture Indian influence was extremely felt. Indian life and Indian civilisation was really transferred to these places. Thus on a greater part of the globe India and her civilisation exerted an influence. This marks the beginnings of greater India. People in those places were raised to a moral spirit and greater intellectual taste through Indian cultural influence. The colonial and cultural expansion of India during this

period is one of the most brilliant episodes of Indian history. India's religion, India's culture, India's laws and Indian form of government shaped the lives of people over a wide region.

CHAPTER VIII

HARSHAVARDHANA

On the decline of the Guptas innumerable minor kingdoms arose. One of the important among these was the kingdom of Thanëswar. It was under Prabhākara Vardhna that the kingdom rose to prominence. In the latter part of the 6th century A.D. Prabhākara Vardhana waged a series of battles against the neighbouring kingdoms of the Malawas, Hunas and Gurjaras

In 604. A.D. Rajyavardhana succeeded the throne. He had to deal with a series of enemies the most prominent of whom was Sasanka, the ruler of Bengal. In the fight that ensued between them Rajyavardhana was treacherously killed by Sasanka. Soon Harshavardhana, became the ruler of Thanewsar.

HARSHAVARDHANA - 606-647

CONQUESTS. At the death of his brother, Rajyavardhana. Harshavardhana, was called upon to shoulder the responsibilities of the kingdom at a very early age. Yet Harsha proved himself up to the situation. First he turned to a series of conquests. He rescued his sister Rajyasri who was snatched away by the ruler of Bengal, Sasanka. He fought with Sasanka and brought him to submission. Then he desired to extend his empire. By

a series of conquests the frontiers of his empire were extended up to the banks of river Narmada. His attempt to come down further south was defeated by the Chalukyan ruler, Pulikesan II. Though the Southern expansion of his empire was stopped in North India his authority extended over the whole of the Gangetic valley Malwa and Kathiawar.

ADMINISTRATION. Harsha was great in war as well as in peace. Hence he is not only remembered as a military genius but also as a very successful administrator. He effected a very sound and honest system of administration. The burden of taxation was very low. Punishments were very mild but law and order was maintained. Harsha was so much interested in his people that he often made tours throughout the country to acquaint himself with the problems of the people. His capital was a very prosperous city.

PATRONAGE TO BUDDHISM.

Harsha was a great patron of religion and education. He extended active patronage to Buddhism. In this respect as in many others Harsha can be compared with Asoka. Mahayana Buddhism developed under his active support. By liberal grants Harsha helped the growth of Buddhist monasteries. Even monks were given individual grants by the king. He convened a religious conference at Kanauj which was attended by the Chinese pilgrim, Huan-Tsang. This Chinese pilgrim toured every part of India and wrote an account of the glories of Harsha's reign.

PATRONAGE TO LEARNING.

Harsha was a great patron of learning. He was himself a gifted writer. His court was adorned by great poets

like Bana. Harshacharita was written by his court poet, Bana. Harsha is credited with the glories of the famous University of Nalanda. It was a centre of learning during Harsha's days. Even foreign students came to this University for education. Sanskrit was very popular during these days and it was the language of the educated class.

Tsang we get an idea of the Social condition of India between 300-650 AD. The Sanskrit inscriptions and literature of the period also supplies us with materials.

The most notable event pointed out in these accounts is the decline of Buddhism and the progress of Hinduism. Ever after the birth of Buddhism both religions were trying to win over the people. Both religions tried to adopt popular beliefs as dogmas of the in religions. Thus these religions were competing to please the people. Hinduism finally succeeded in winning over the people by adopting some of the noble Buddhist teachings. By this time organised missionary activity was attempted by Hinduism. The religion was also patronised by the rulers of the time. All these ensured the final victory of Hinduism. At this time Hinduism set about the systematic exposition of its doctrine and ideals by recasting and rewriting its puranas. Fa-Hian reported that he found Hinduism as influential as Buddhism. The gupta kings were firm devotees of Vishnu. The result was a regular decline of Buddhism. Hence when Hiouen-Tsang visited India Buddhism already declined. In spite of Harsha's patronage the religion declined.

The power and influence of Hinduism was reflected even in law and administration. The ideals of law and administration were based on the Code of Manu. Narada, Brihaspati and Vishnu, were some of the important people responsible for recasting law. Caste system became very rigid during this time. Civil rights were vigilantly guarded. But criminal law was defective in so far as it was governed by considerations of caste. The usual punishments were fines, whipping, maiming, banishment and death. Crimes were very rare.

Fa-Hian testifies to the general prosperity of the country during this period. He speaks about the sober habits of the people and their charity during the Gupta period. But it seems the general insecurity following the invasion of the Huns changed the picture. During the reign of Harsha there was insecurity for life and property. Hiouen Tsang proves this pointing to the attempt made on the life of Harsha.

The period was one of literary progress. Sanskrit poetry and learning made much advance thanks to the efforts of the Guptas and Harsha. During this period lived some of the greatest of Indian poets and dramatists. Kalidasa, Amarasimha, Aryabhata, Brahmagupta, Varahamihira and Dandin were some of the great authors of the time. It is often regarded to as the golden age of Sanskrit literature.

Through the accounts of the Chinese travellers we thus get an idea of the great personalities of India and the social and economic condition of the country. The disturbed condition after the downfall of the Guptas is revealed in the account. It also gives an idea of the passion for learning and wisdom which inspired the people in ancient India. Thus their accounts are a great treasure house of information on ancient India.

THE RAJPUTS. In the shaping of India's history the Rajputs played a very important part. From the 8th century onwards most of the kingdoms in India were ruled by Rajputs. Ever after the death of Harsha the Rajputs were primarily responsible for the shaping of Indian history. Hence the period after the death of Harsha down to the Arab conquest is considered to be age of Rajputs.

ORIGIN. As to the origin of the Rajput clan different shades of opinion have been expressed. It is supposed that they were Kshthriyas in origin. But it is now agreed that they emerged as a result of the fusion between the Huns and the Indians. When the Huns conquered India they settled in the Punjab and Rajputana. In course of time they married the Indians and a new society emerged. It was the Rajput society. They assimilated the various customs and manners of the Indians. They later became Hindus.

THEIR CULTURE. The Rajputs had a political organisation which was entirely different from other Indian political institutions. They had almost a feudal organisation. A Rajput kingdom was divided into many estates. Jagirdar was the head of the estate. He was to give military service to the king in return for the estate that he held. They were warlike. They loved military exploits.

They were Hindus by religion. They were very zealous of their religion. During the Rajput period Hinduism revived. Hinduism got a new life and a new leadership under the Rajputs. Hinduism was saved from total extinction at the hands of the Muslim conquerors.

The Rajputs showed great respect to women. Swayamvara and Sati were the accepted customs. There was a custom known as Jouhar. According to this women burnt themselves if they lost hopes of their husbands winning the fight.

RAJPUT'S ATTEMPTS IN PRESERVING HINDU DHARMA AND HINDU RELIGION

For several centuries after Harsha the Rajputs guided the history of India. After the emergence of Rajputs and their acceptance of Hinduism that religion gained a new life. They were very zealous guardians of Hinduism. They constructed many temples and gave royal patronage to Hinduism. Yet they never persecuted other religions. They protected Hinduism from the aggression of the Muslims. From the Arab conquest down to the decline of the Moghul empire, they showed themselves as the best guardians and defenders of Hinduism. By their warlike qualities, courage, and chivalry they gave a strong opposition to the foreign invader who threatened the very existence of Hinduism. But for the gallant fight of Rana Prathap Singh and a host of other Rajput heroes Hinduism would have been destroyed. Their zeal and courage gave a new life to and instilled a new spirit in the Hindu religion. Thus the Rajputs were fundamentally responsible for the preservation and progress of Hinduism during the centuries after Harsha. They extended their patronage to the religion by constructing shrines, pleading for religious reforms and encouraging religious reformers. No wonder the age brought about a revival in Hinduism and it witnessed a new intellectual leadership for the religion which was struggling hard against Buddhism. Within a short period Buddhism began to decline and Hinduism was reaching the height of its prosperity.

Thus in the preservation of the Hindu religion, in the maintenance of its Dharma. in the beginnings of a

renaissance, in the evolution of a new intellectual leadership the Rajputs made a splendid contribution. Their vigour, energy and zeal made the religion essentially different from what it was in the earlier times. They protected the religion at the time of its danger. Though as the leaders of a powerful kingdom they have declined their powerful contribution to the preservation of Hindu religion and Dharma cannot be ignored.

CHAPTER IX

DECCAN AND PENINSULAR INDIA

During the period between 550 and 1300 South India witnessed the growth and the decline of many powerful kingdoms. The most important among them were the Chalukyas, the Rashtrakutas, Pallavas and Cholas.

CHALUKYAS. They ruled over the Deccan in the 6th century. They were Kshatriyas by caste. Jaya-Simha is considered to be the founder of this dynasty. He was a military adventurer who came from North India. Coming to the Deccan he defeated the Rashtrakutas and founded the Chalukyan kingdom. During the time of his successors Pulakesin I and Pulakesin II the Chalukyan kingdom grew up. Pulakesin II conquered the neighbouring kingdoms of North Konkan, South Gujerat and Malwa. He conquered Southern Kosala and Kalinga. He defeated the Pallavas and the Rashtrakutas and forced most of the South Indian kings to submission. He even fought against Harsha. In 636 he effected a coalition of the Deccan kings to fight against Harsha who attempted

to invade the Deccan. Harsha was totally defeated. The fame of Pulakesin spread throughout India. Yet towards the end of his life he was defeated and killed by the Pallava king: Narasimhavarman. Before his death he appointed his brother Vishnuvardhana, to rule over the Province of Andhra. Later he became independent. The dynasty which thus began is generally known as Eastern Chalukyas of Vengi. In the period of Vikramaditya the glories of the Chalukyan empire were once again restored. He defeated the Pallavas, the Pandyas and the Keralas. The last of the Chalukyan rulers, Keerthivarman was defeated by the Rashtrakutas who established supremacy from this time.

Cultural Contribution of the Chalukyas

The Chalukyas were Hindus. During the days of the chalukyas Hinduism rapidly progressed and Buddhism began to decline. Yet Buddhism and jainism were tolerated by the chalukyan kings. In fact Pulakesen II had a jain court poet. The chalukyan kings encouraged sanskrit learning and poetry. In general there was great progress of literature. They encouraged the study of different languages. They patronised Hinduism.

Magnificent temples were erected during their period. It was under their care that the Hindu temple architecture developed. The Ladh Khan temple at Aihole, the Durga temple, the Vaishnava cave at Badami are all the achievements of the Chalukyas. In some of them there is the combination of the Northern and Southern styles of art. There was also a remarkable progress of painting. Some of the cave paintings of Ajanta and Ellora were the

achievements of this period. The high degree of skill attained by the architects sculptors, and painters of the time is shown in the rock-cut temples at Ellora, and the life-like paintings and frescoes in the caves of Ajanta. The hindu temple architecture began in South India with the temples at Aihole.

RASHTRAKUTAS. Before the 8th century the Rashtrakutas were the vassals of the Chalukyas and Pandyas. During the later years of the 8th century Dantidurga overthrew the supremacy of the Chalukyas and declared the independence of his kingdom. Within a short time he became the master of Deccan. He was a very powerful ruler. He was followed by his son Krishna I. He was an able ruler and a great leader. He was responsible for the construction of the great Kailasa temple of Ellora. It is considered to be one of the wonders of architecture. His successor Govinda was an incapable ruler. But in the period of the next successor, Druva, the Rashtrakuta power reached the height of its glory. Conquering the neighbouring kingdoms, he extended the limits of his empire. It was in the period of his successor that the Rashtrakutas became a threat to the north and to the South. Govinda III was a very powerful ruler. He routed his enemies and brought most of the kings under submission. Govinda was followed by Amoghavarsha a man of peace than of war. He was a patron of religion and literature. He extended patronage to the Kannada literature. His contemporaries considered him as one of the great four kings of the world. But after his death the disruption of the empire began. In 973 the last of the Rashtrakuta kings was overthrown by Tailapa, the Chalukyan king.

Cultural Contribution of the Rashtrakutas

The Rashtrakutas made a very significant contribution to the growth of Indian culture. They contributed to the promotion of religion, learning, literature and art. Some of their kings were patrons of Jainism. In fact their period was the golden age of Jainism. It was under their care that the great Kailasa temple took its shape. The Rashtrakutas were also patrons of literature. Amoghavarsha was a gifted writer and a poet. He patronised Kannada literature. Kavirajamarga is one of the poetical works of Amoghavarsha. He was also a great scholar in Sanskrit. He was the author of Ratnamalika. It was under his patronage that the Tamil Classic Chudamani Nikhandu was produced. The Kannada poets Ponna and Pampa lived during this period. In short the Rashtrakutas were great patrons of learning and literature. Again they were great builders and patrons of art. Krishna I is credited with the remarkable achievement of the temple at Ellora. Elephant caves are also ascribed to the Rashtrakutas. The sculpture of the period flourished under royal patronage. In general the Rashtrakutas gave signal contribution to the promotion of religion literature and art.

Pallavas of Kanchi

In the 5th century the Pallavas ruled over South India with Kanchi as their capital. It was Simha Vishnu who started the career of imperial expansion for the Pallavas. He defeated the Cholas, the Pandyas and the Kalabhras. During the period of his successor Mahendra Varman I the Pallava empire extended up to

river Krishna in the North. He was a great ruler and a patron of art and architecture. But he was defeated by the Chalukya ruler Pulakesin II. In the period of his successor Narasimha Varman the Pallava empire included the whole of southern India including Mysore and Deccan. He defeated the Chalukyan rulers and overthrew the power of the king of Ceylon. He was a great builder. But after his death the Pallava power began to decline. The last of the Pallavas, Abarajita was defeated by the Chola king Aditya.

CULTURAL CONTRIBUTION OF THE PALLAVAS

The Pallavas were great patrons of learning. Many of them were themselves poets. Mahendravarman I was a great scholar and writer. He is regarded as the author of Mathavilasa Prahasana. The Vaishnava and the Saiva literature of the Tamils developed under the Pallavas. Their capital Kanchi was a great centre of education. The University of Kanchi was a great centre of Sanskrit studies. The Pallavas were mainly responsible for popularising Sanskrit in South India. Bharati and Dandin lived under the patronage of the Pallavas. The dramas of Bhasa seem to have been produced during this period. Vatsyayana the famous magician was a Pandit of the Kanchi University.

Again the Pallavas were great patrons of art and architecture. As Grousset says, "from an early date they created an architecture of their own, which was to be the basis of all styles of the South". It was under the Pallavas that Mahabalipuram began to be filled with its admirable works of art that have made it one of the centres of art. "The Descent of Ganga", a piece of very fine art, was the product of Pallava patronage.

The seven pagodas and many rock-cut temples were erected in the south under the patronage of Pallavas. The magnificent sculpture in the Pallava temples and the works of sculpture in Kudumiyamalai and Chittannavasal bring out the great contribution of the Pallavas to the promotion of Indian architecture. The Pallavas constructed many temples. They patronised even fine arts like music and painting.

The Pallavas were much interested in the promotion of religion. Most of them played a leading part in the Hindu revivalist movement. Their period saw the decline of Buddhism and Jainism. It was a period of triumph for Hinduism. The Saiva and Vaishnava movements received encouragement at the hands of the Pallava kings. They were very ardent and zealous about their religion. The great reformation of the 8th century was indirectly the work of the Pallava kings. Constructing new temples and encouraging reformation they were primarily responsible for the triumph of Hindu religion during the period. The seven pagodas, the temples at Mahabalipuram, at Ellora and numerous other places are standing memorials of Pallava contribution to religion and art.

The Cholas

The Cholas were the most important of the South Indian rulers. The Chola dynasty was founded by Vijayalaya, a vassal of the Pallava king. He attacked and killed his master and became the overlord of the whole kingdom. By 920 the Cholas extended their kingdom bringing under it Madura and Kerala. Rajaraja the great was the greatest of the Chola rulers. Under him the empire included the Madras State, Andhra Mysore

and a part of Ceylon. Under his successor, Rajandra, the Chola power reached the height of its glory. He conquered Hindustan and defeated the King of Bengal. He made a series of conquests beyond the seas. He conquered portions of Burma and Malaya. Under him the extent of the empire was at its widest and its military and naval prestige at its highest. His successors were too religious and the empire began to disintegrate. By the beginning of the 14th century the Chola empire broke up.

CHOLA ADMINISTRATION

1. KING. Cholas had a highly organised system of administration. The king was the head of the government. The system of hereditary succession to the throne was generally followed. The Power and prestige of monarchy was very high. The existence of an organised administrative staff added strength and efficiency to the government. The King was assisted by a group of officers and a council of ministers. The most important officer was the Olainayakan or the private secretary.

2. PROVINCIAL AND LOCAL GOVERNMENT. The empire was divided into eight provinces. A province consisted of several divisions. A division was again divided into districts which in turn consisted of several villages. A group of villages was the smallest political unit. An assembly of representatives managed the administration of the village. But the assembly was controlled by higher officials. Various committees looked after various matters of administration. The members of these assemblies were chosen by lot. Each village was self governing and self sufficient. This was the prominent feature of the Chola administration. There were two kinds of village assemblies. They were the Urar and the Mahazaha. The Urar

was the assembly of Non Brahmins and the Mahasaba was the assembly of Brahmins. The Mahasabha was really in charge of administration. It collected revenue and controlled the executive officers.

A peculiar feature of Chola administration was the very wide amount of autonomy enjoyed by the villages. The central government concerned itself only with defence, maintenance of peace and order and the like. In all other matters the villages were left to themselves. In general the village assemblies enjoyed very wide powers.

(3) TAX. Land tax was the most important source of revenue. Generally $1/6$ of the whole produce was fixed as the revenue. - It was paid either in cash or in kind. Land revenue was fixed after an elaborate survey. It was revised at certain times. Government got income also from customs tolls profession tax etc. In times of special necessity government imposed additional taxes. The chief items of expenditure were the king's court, civil administration, roads and canals and the army.

(4) JUSTICE, Justice was administered by the royal officers and by the village community. While civil cases were decided by the royal officers, village assemblies gave decisions on criminal cases. During the chola days the jury system seems to have been popular. The establishment of guilt by a popular committee is the basis of the jury system. The chola penal code was not very severe. In fact it was tempered with mercy.

(5) ARMY. The Cholas had a well equipped and well trained army. It consisted of elephants cavalry and

infantry. Their navy also was well developed. The cholas seem to have given much importance to training and discipline. The chola warfare was characterised by much cruelty. It is said that during the course of chola conquests much injury was done to the civil population and even women were molested.

CHOLA ART

The Cholas were great patrons of art. They constructed some of the most beautiful temples of the south. The magnificent temple at Tanjore is one of the achievements of the Cholas. It expresses the high degree of engineering skill latent in India. The sculpture of the age reached a very high level. The beautiful image of Siva in Tanjore is one of the best expressions of Chola art. They were also great builders. They constructed beautiful temples, roads and irrigation canals. They erected educational and theological institutions.

Pandyas

In the extreme South of India the Pandya kingdom flourished during the 2nd century A. D. But after a time the Pandyan power declined. It was only in the 7th century that the Pandyan power was again revived. During the period of Rajasimha and Varaguna the Pandyan kingdom included South Travancore, Salem, Coimbatore Tanjore and Trichinopoly. Srimaran, the next successor, defeated the Pallavas and extended the frontiers of the empire. When the Cholas came to power the Pandyas were forced to acknowledge their supremacy. It was only after the decline of the Chola power that the Pandyan power once again revived under Kulothunga. By 1251 Jashavarman Sundara came to power.

During his time the Pandyan power extended throughout South India. When Maravarman Kulasekhara came to power the expansion of the empire was complete. After his death the empire began to decline and it fell a prey to the Delhi Sultans.

ADMINISTRATIVE SYSTEM. The Pandya administration was very similar to that of the Cholas and the Pallavas. Village was the smallest political unit. Village assemblies controlled the administration of villages.

The Pandyas were great patrons of letters and art. Tamil literature enjoyed unbounded progress during their period. They were also great builders. They built many temples. Under them religion made definite progress. They were patrons of Hindu religion. Vaishnavism and Jainism were tolerated.

Land was owned individually and collectively. There was a great economic prosperity during the period. Kanchi and Madura were centres of manufacture. The Pandyas gave facilities for the foreign traders to visit India. India had commercial contacts with foreign countries during this period.

Society was still based on caste system. Women were not allowed the freedom that they enjoyed in very early ages. Slavery was in existence. Sati was known and practised. The period of the Pandyas is referred to in the writings of Marco Polo as one of great commercial prosperity.

THE CHERAS The Chera Kingdom existed during the 2nd century A. D. Very little is known of the early history

of the Cheras. The Chera kingdom included Malabar, Travancore and the districts of Coimbatore and Salem. Athen I was the real founder of the Chera dynasty. Senguttuvan was the greatest of the Cheras. He brought many portions of India under him. He was a great warrior. He conquered many portions of Northern India. Senguttuvan was followed by weak rulers. They were defeated by the Pandyas and Cholas. By the end of the 10th century Rajaraja, the Great, defeated the Chera king. By the 13th century the Cheras were once again subdued. In the first half of the 14th century the Cheras became powerful under Kulasekhara. The dynasty declined after his death. Under the kings of Travancore the Chera power was later consolidated.

CULTURAL CONTRIBUTION. Cheras made a distinctive contribution to the South Indian culture. Though they were hindus they tolerated all religions. The Syrian Christians and Jews were granted liberal concessions by the Cheras. It was during the period of the Cheras that South India produced the great Sankaracharya who contributed to the revival of Hinduism. The Chera kings were great patrons of art and letters. They patronised music, dancing and drama. They built great temples. Under them there was great economic prosperity. They gave a democratic character to their administration.

CHAPTER X

MUSLIM CONQUEST OF INDIA

After the death of prophet Mohamed, the Muslims began a period of expansion. Soon they became masters

of Syriya, Palestine, Persia and Egypt. By the beginning of the 8th century they began the invasion of India. The earliest Muslim conquerors in India were the Arabs.

1. THE ARAB CONQUEST.

The invasion was led by a young muslim leader, Muhammed-bin-Kasim. He invaded Sind and conquered the whole province by 871. It was a story of wholesale massacre, looting and plunder. In fact the Arab conquest was of no political consequence. The Arab soldiers settled in India, married the natives and became part of India. Hence Lanepoole says. "It was a passing episode in the history of India and of Islam, a triumph without result." Yet the conquest resulted in the growing influence of Indian culture over the Muslim culture. India exercised a deep influence over the Muslim culture and civilization. India began to have increasing commerical and cultural relations with Arab countries.

2. THE CONQUEST OF THE TURKS.

Two centuries later the conquest of India was taken up by a new set of Muhammedans, the Turks. The Turks were uncivilized nomads who later embraced Islam. Beginning as the body-guards of the Caliph of Bagdad military power slowly passed into their hands. In 962 a Turkish governor, Alptigin, ruled over a small kingdom with Gazini as its capital. His grandson, Muhamed, began the period of Indian conquest. In 1000 A.D. he began his conquest. Plundering and destroying, he became the master of Mathura, Kanauj and other important places. The most adventurous of Muhamed's conquest was the conquest of the shrine of Somnath. In 1024 he stormed

the Hindu fortress. The magnificent temple was destroyed. He returned home with the plunder. He died in 1030.

Muhammed Gazini is often considered as a great conqueror. His conquest was mainly for the acquisition of wealth. "He appears mainly as an insatiable conqueror. He was neither a missionary of his religion nor the architect of an empire. Great as a warrior he was no less eminent as a patron of letters. A just and upright-ruler, a gifted soldier, he deserves to be ranked among the greatest rulers of the world."

3. THE CONQUEST OF MUHAMED GHOR.

By the 12th century the kingdom of Gazni passed into the hands of the House of Ghor. Muhammed Ghor now became the master of the Afghan kingdom. He was guided by a desire for the conquest of India. In 1275 he attacked Multan and soon became the Master of Sind. He wanted to establish a Muslim empire in India. During this time India was in a state of political disruption. Even the powerful Rajput clans were quarrelling among themselves. It is said Jayachand, a Rajput prince, invited Ghor to conquer India because of his jealousy to Prithivi Raj, another Rajput prince. When Muhammed began the invasion, Prithvi Raj effected a confederacy of the Indian rulers and gave a stiff fight in which Muhammed was defeated. But soon in the second battle of Tarian Prithiv Raj was defeated. Delhi and Ajmer were annexed. Even Jaya chand was defeated and his kingdom annexed. Thus Ghor laid the foundation of a Muslim empire in India. Muhammed appointed Kutb-ud-din as the viceroy of India and returned to his land. In 1206 he died in the course of a battle.

Ghori is considered to be the founder of the Muslim empire in India. Unlike Gazni he left behind him surer foot prints on the sands of time. Ghori presented to Islam the foundations of a great empire in India. Ghori was a constructive statesman and empire builder.

The Sultanate of Delhi

Circumstances leading to its establishment

After the invasion of India, Ghori returned appointing Kutb-ud-din as the Viceroy in India. On Ghori's death Kutb-ud-din declared himself as the king of Delhi. Thus he became the first Sultan of Delhi. He was the first muslim ruler to rule India from Delhi. The Sultanate of Delhi thus began with Kutb-ud-din, the Viceroy of Ghori. The dynasty which Kutb-ud-din began is often called the Slave Dynasty, because he was himself a slave in the early period of his life.

THE SLAVE DYNASTY

KUTB-UD-DIN. He was the founder of the Slave dynasty. He began as a slave of Ghori and later became his viceroy. After Ghori's death he declared himself as the Sultan of Delhi. As a ruler he was powerful and capable. He built many mosques at Delhi and at Ajmer. His devotion to religion was remarkable. Under him Islam spread to Bengal and Bihar.

After the sudden death of Kutb-ud-din, Aram came to the throne. He was found inefficient and was replaced by Iltumish.

2. **ILTUMISH.** When he came to power he found his position uncomfortable. Certain kingdoms were aiming at independence. The Hindu kings were attempting a conspiracy against him. Soon he restored peace and order. He made his position secure by curbing the rebels. During the time he had to face the Mongolian invasion. He was highly religious. He was a patron of letters and art. He was the first to begin a coinage system in India. "Never has a sovereign so virtuous, kind-hearted and reverent towards the learned and the Divines, sat upon the throne."

RAZIYA. In 1236 Iltumish died and was followed by his daughter, Raziya. She was opposed by the people. "Her sex seems to have been her fault." Yet she successfully curbed down the revolts and ruled for $3\frac{1}{2}$ years. Finally she was deposed in 1240.

NASIRUDDIN. By this time the forty nobles became powerful. They elected Nasiruddin as the Sultan. The nobles actually carried on the administration. Balban, the leader of the nobles guided the policies. In 1266 Nasiruddin died.

BALBAN. Career and achievements.

CAREER. Balban was born as a slave in Bagdad. In 1232 he was brought to the service of Iltumish. Through slow stages of promotion he became the deputy to the sultan under Nasir-ud-din. Balban came to power as the Sultan in 1266.

ACHIEVEMENTS. When he came to power he found the country in a wretched condition. Firstly, the affairs of the state had fallen into confusion owing to the incom-

petence of early rulers. Secondly the fear of
ing power was absent. Thirdly the Turbans
rebellious. Finally, the Mongolian terror
the land.

Faced with these difficulties, Balban first
to the task of restoring peace and order by a
government strong and efficient. He was to
restore the power of the Sultan. He declared
king was nobody's equal. Then he marched
rebellious nobles and brought them under control.
To avoid future chances of rebellion he imposed
upon the nobles. The power of the provincial
was very much reduced. The administration of
the country was brought under the direct control of the
Sultan. Fortresses were built and garrisons were posted
at strategic points. The power of the nobles was
checked. Military roads were constructed for
quick movement of forces. On account of the
inability of the Hindus and Jains to resist
power. An effective spy system was created.
royal power was exalted and the government
effective and powerful.

Before his death Balban had to send an expedition to Bengal. The Governor of Bengal declared independence. The aged Sultan marched at the head of an army. The rebel was captured and executed. The province was subjugated. Terrible persecution followed. "None of the beholders had ever seen a spectacle so terrible and many swooned with terror and disgust."

Thus at the end of a glorious period of rule Balban saved the infant Muslim empire from the verge of destruction. Curbing down the rebellious nobles and raising the prestige of the Sultan, Balban gave strength and efficiency to the Government. He destroyed the Mongolian terror and secured the safety of the land. He strengthened monarchy at a time when it was declining. He always maintained kingly dignity both in behaviour and appearance. Balban was undoubtedly a great monarch. He consolidated the empire and saved it from the Mongolian terror. Though a zealous Muslim he never persecuted others. He was free from the vices of the age.

Rightly has Lancpoole observed "Balban, the slave, the water carrier, the huntsman general, statesman and Sultan is one of the most striking figures among the many notable men in the long line of the Kings of Delhi."

SUCCESSORS OF BALBAN. He was followed by very weak rulers. In 1290 Balban's grandson, Kaiqubad was killed by his adviser. Jalaludin Khilji. He began a second dynasty known as the Khiliji Dynasty.

The Khiliji Dynasty

(1) **JALALUDIN.** He was the founder of this dynasty. He killed the Sultan of Delhi and became the Sultan. In

the early part of his reign he was hated by the people. Soon he conciliated them. He built a new city near Delhi. He was too kind and unwise to be a king. His son-in-law Allauddin returning after a glorious victory from the south assassinated him.

(2) ALAUDDIN. He was a very successful warrior. In recognition of his merit Jalaluddin made him the Governor of Kasa. But soon he treacherously murdered his father-in-law and declared himself as the Sultan of Delhi. He found himself in difficulties. There were revolts in some parts. Yet he managed to curb them.

HIS CONQUESTS Then he began a period of conquests. In 1297 he conquered Gujerat. In 1301 he conquered the Rajput' stronghold, Rathambor. In 1305 Malwa was invaded. Malik Kaphur was his supreme commander. He was directed to march to the South. Kaphur defeated the Yathavas of Devagiri, the Pandyas of Madura and a series of South Indian kings. The Hindu Kingdoms of the South acknowledged the supremacy of the Khiljis. Having completed his conquests Kaphur returned to Delhi. By this time Alauddin's empire covered practically the whole of India.

SUPPRESSION OF REBELLIONS. Alauddin then turned his attention to the suppression of rebellions. He introduced certain reforms to cripple the power of the nobles. An elaborate spy system was introduced. Tax collectors were asked to watch and report about the nobles. The use of intoxicating liquor was prohibited. The nobles were forbidden to settle marriages without the consent of the Sultan. He took effective measures to consolidate his property.

POLICY TOWARDS NEW MUSLIMS. He suspected the new muslims. Hence they were disloyal to him. A conspiracy was made by them to kill the Sultan. It was detected. Alauddin ordered the wholesale massacre of the new Muslims. More than thirty thousand of them were killed.

MARKET REGULATIONS. The Sultan fixed up the price of all commodities by market regulations. The merchants were forced to sell goods at the price fixed by the government. Officers were appointed to enforce the new price. The Government stored grains and distributed them in times of famine. Weights and measures were standardised. Black-marketing was severely punished. If any shop keeper cheated a customer by false weights a quantity of flesh equal to the weight of the commodity the customer lost was taken away from the body of the shop-keeper. These regulations helped to keep down the cost of living. It enabled him to maintain an army without much expense,

Alauddin's administration was despotic in every manner. It was an autocracy. Yet it gave the land the blessings of peace and order.

Towards the end of his reign he was shattered in health. He became a tool in the hands of his commander-in-chief, Malik Kaphur. Alauddin, who treacherously killed his loving father-in-law did not escape retribution for the blood of his patron. As Barani says, "Fate at length placed a betrayer in his path by whom his family was destroyed." Malik Kaphur, his trusted commander, poisoned him. Alauddin died in 1316.

ESTIMATE. W. H. Moreland says "Intensely ambitious and entirely unscrupulous, Alauddin stands out as one of the most repulsive characters of Indian History, but of his strength there can be no question." Yet Alauddin is considered to be one of the most outstanding kings of Delhi. Though a military despot, he gave peace and order to the country. His government was strong. Though he was cunning and treacherous the blame is not entirely his. The age is partly responsible for it. He was indeed a military leader and a powerful administrator. He gave unity to the land and uniformity in administration. He was also a patron of letters and art. He built many mosques. He encouraged poets and writers.

The Tughlak Dynasty

The Khilji power declined with the death of Alauddin. The last of the Khiljis was overthrown by Ghiyasuddin Tughlak. He was the son of Balban's slave. He was an able and energetic military leader. He declared himself as the Sultan of Delhi. After the destruction of the Khilji power he brought certain portions of India under his rule. He was treacherously murdered by his son, Junakhan, who became the ruler of Delhi under the title of Mohammed Tughlak.

MOHAMMED TUGHLAK

He was a great scholar possessed of a keen intellect and creative genius. Mohammed was the most accomplished

shed of the kings of his age. He had sound ideas. But his methods were often foolish. In an age of drunkenness and immorality he was free from all these vices. He was cultured and religious. Yet he was neither cautious nor calculating. He lacked practical judgement. These contradictions in his character led Barani to observe "Sultan Mohammed was one of the wonders of creation." An analysis of his reforms will bring out the truth of the statement.

HIS REFORMS. 1. Taxation of Doab He increased taxes twenty times.. He never realised the incapacity of the people. The tax was collected with great severity. The land was ruined. Agriculture declined. Famine visited the land.

2. TRANSFER OF CAPITAL. Without thinking over the implications he ordered the change of capital from Delhi to Devagiri. The new capital was renamed Daulatabad. The people of Delhi were ordered to go to Daulatabad. The blind and the cripple who refused to move were executed. The people were put to great hardships. Many died on the way to the new capital. The Sultan felt pity for the people and ordered the capital to be shifted back to Delhi. Thus Delhi was ruined, thousands died, and the people were discontented.

3. INTRODUCTION OF NEW CURRENCY. He introduced token currency. His object was to multiply currency to meet increased demand. He declared copper and brass currency as valuable as gold and silver. But he did not

ensure the issue of money as a state monopoly. People began to mint coins in their own home. Gold coins disappeared. The coins depreciated. There was great dislocation in trade and industry. The Sultan withdrew the currency. People amassed wealth.

4. HIS IDEA OF WORLD CONQUEST. With the desire of bringing the whole world under him he maintained an army of 370,000 men. But later he realised his folly and disbanded the soldiers. Thus he wasted much money. He attempted a conquest of Tibet and China. A large army was sent. It perished on the difficult journey. A few returned to tell the tragic tale.

The effects of these foolish projects were disastrous. People became discontented. There was economic dislocation. Trade and industry declined. Widespread discontent led to serious revolts in many parts. The people whom he wanted to benefit, began to revolt. His empire slowly came to pieces. While attempting to curb the nation wide rebellion the Sultan fell ill and died in 1351.

Mohammed was indeed a great failure. Endowed with exceptional qualities he lacked the essential qualities of statesmanship. This was the cause of his failure. Though he was a man of very good intentions he lacked in practical judgement. Indeed "it was a tragedy of high intentions self-defeated". It must be said to his credit that he was tolerant of all religions. With all his good and bad qualities he is a wonder of creation.

FEROZ TUGHLAK

Feroz succeeded his cousin. He was one of the confidants of Mohammed. He was a man of peace. His

reign began in great difficulties. At the death of Moham-med there were a series of rebellions within the empire. Feroz was beset with the duty of restoring peace in the country.

In 1315 he marched to Bengal to bring the Governor under subjection. It was a failure. In 1359 he sent a second expedition. It was practically of no consequence. In 1361 he brought Orissa to subjection. In 1362 he started for Sind to punish the disloyal people of Sind. Though it was a failure, in his second expedition Sind made its submission to Feroz.

Having brought the rebellions under control, he began the peaceful administration of the country. Unlike his predecessor he adopted a policy of peace. He wanted to do something for the promotion of the prosperity of the people. His long reign of 37 years was a period of comparative prosperity and happiness. He abolished many troublesome taxes. The merchants were freed from some of the irregular and oppressive taxes. Officials were punished for unjust exactions. Punishments were made less severe. Charity houses were established to help the people. He constructed many canals and tanks. This helped agriculture. The area under cultivation increased enormously. Agriculture prospered. He gave loans to the agriculturists. Waste lands were brought under cultivation. Many gardens were laid out under royal patronage. He reformed the coinage. It helped trade and industry.

He was also a great builder. He founded numerous cities and towns. Firozabad and Jaunpur were the most important among them. Many mosques, inns and

monasteries were started for the Muslims. He established many colleges and schools.

The sultan was a great patron of learning and arts. He was much interested in the spread of Islamic learning. Many scholars enjoyed his patronage. Sanskrit books were translated into Persian during this period.

His policy towards the Hindus was one of intolerance. He destroyed their temples and burnt their holy books. He thus "encouraged them to embrace the religion of the Prophet".

Though some of his measures were beneficial, the revival of the Jagir system and the indifference to military organisation led the rapid decline of the empire. The misplaced generosity of the Sultan led to corruption. Till his death in 1388 things moved on smoothly. But on his death the reactions of his policy were felt.

HIS SUCCESSORS-TIMUR'S INVASION. On the death of Feroz a line of weak rulers appeared. They were successively imprisoned or deposed. During this time Timur invaded India. Conquering Persia Afghanistan and Mesopotamia he invaded India. Crossing the river Indus in September 1398 and plundering cities on the way he attacked Delhi. The ruler of Delhi fled. Plundering and looting he left Delhi on January 1st 1399. In March he left India after inflicting on the country more misery than had ever before been inflicted by any conqueror in a single invasion.

Causes for Decline of the Delhi Sultanate

(1) **THE ABSENCE OF STRONG RULERS.** Mahamud was weak, inefficient and unwise. Feroz was weak and showed ill-timed generosity.

(2) **THE DEGENERACY OF THE MUSLIM NOBLES** Unlike the Muslim nobles of the early periods the nobles of this period were more pleasure-loving and indifferent to administration.

(3) **THE EMPIRE WAS UNWIELDY.** The limits of the empire increased during the course of years. It was difficult to manage such a large empire.

(4) **THE OPPOSITION OF THE HINDUS.** The rebellious spirit of the Hindu nobles was the rock on which Muslim empire crashed.

(5) **THE INVASION OF TIMUR.** When internal causes thus weakened the empire the invasion of Timur brought about the downfall of the empire.

CHAPTER XI

THE BAHMANI & VIJAYANAGAR KINGDOMS

The foolish policies of Mahammad Tughlak resulted in rebellions in the South. Finally two kingdoms established their Independence. They were the kingdoms of Bahmani and Vijayanagar.

1. The Bahamini Kingdom

Hasan was the founder of the kingdom. He first established his power over Gulburga. Later the provinces between Daulatabad and the river Krishna were brought under his power. He was followed by Muhammad Shah I. He tried to expand the limits of the empire. He waged a series of wars against the kings of Warrangal and Vijayanagar. Muhammad Sha was succeeded by Mujahid. After him a line of peaceful rulers came to power. Their period was uneventful.

Feroz Shah, the eighth Sultan, was to begin a different period. He earned fame as a great ruler, builder and warrior. Under him the war with Vijayanagar continued. His empire extended on all sides.

He was succeeded by Ahmad Shah. He waged a war against Warrangal. The kingdom was annexed and its ruler deposed. During his time the capital was shifted to Bidar. His successors, Humayun Shah and Nizam Shah, were bigots.

Muhammad Shah III was the next important ruler. He was aided by his able minister Mahammad Gawan. The success of Shah's administration entirely belongs to Gawan. He organised the different departments of government on scientific lines. The success of Gawan excited the jealousy of the nobles. Finally they forced the Sultan to execute him. Muhammad Shah's death was followed by the break up of the empire. The empire broke up into five independent kingdoms. They were Bijapur, Golkonda, Ahamadnagar Bidar and Berar.

CONDITION UNDER BAHMANI RULE. The Bahmani Sultans were ferocious. Majority of them were tyrants. They persecuted the Hindus. It is said that there was terrible religious massacre.

Yet the general condition of the country was prosperous. The capital was a very magnificent city. The country was populous. Agriculture prospered. Finances of the country improved. Art, letters and education enjoyed patronage at the hands of the Sultans. Schools were started in every village. The College in Bidar was a centre of education. The rulers built strong fortresses. The palace was luxurious and magnificent. Muslim schools and Mosques were established in important centres. Islam was thus rapidly spread to the south. It is said that though life was pleasant to the nobility, it was hard for the poor man.

II. Vijayanagar Kingdom

This kingdom also rose up as a result of the growing opposition of the Hindus against Muslim rulers. In 1336 Harihara and his brother, Bukka, gave the lead for a

confederacy against the growing Muslim power. The brothers founded the city of Vijayanagar on the banks of the river Tungabhadra. This city in course of time developed into the Vijayanagar kingdom.

Vijayanagar was ruled by four different dynasties. They were:

(1) **THE SANGAMA DYNASTY.** Harihara I was the founder of this dynasty. He was followed by Bukka I. During his time the great quarrel between the kingdom of Vijayanagar and Bahmani began. He was a patron of literary activity. He was succeeded by Harihara II. Under his rule the Vijayanagar kingdom was extended. Devaraya I and Devarya II were the next important kings. They were defeated by the Bahmani Sultans. After them weak kings took up the administration. Under them the empire sustained many defeats. Realising the danger to the empire, the last king was deposed by his commander, Narasimha Saluva.

(2) **THE SALUVA DYNASTY.** This dynasty was founded by Narasimha Saluva, the commander of the last Sangama king. This dynasty did not last for long. Yet during its period the prestige of the empire was restored. The last Saluva ruler was overthrown by Veera Narasimha.

(3) **THE TULUVA DYNASTY.** Veera Narasimha was the founder of this dynasty. He ruled only for a very short period. His brother Krishnadevaraya soon came to power. Under him the empire reached the height of its glory.

KRISHNA DEVARAYA. He ascended the throne at the age of twentyone. An intellectual genius, a military leader, a generous and broad-minded statesman, Krishnadeva was destined to give a mark on South Indian History. As soon as he came to power he restored peace within the country and defeated the enemies outside. Then he began a period of conquest.

HIS CONQUEST. (a) *Ummatur*. He waged a war against Gangaraya of Ummatur. The country was conquered and the fortress was razed to the ground. Gangaraya fled for life and the country was subjugated. Krishnadeva appointed his own governor and returned to his land.

(b) ORISSA. Then he turned against Orissa. In 1513 Udayagiri was captured. The ruler of Orissa was defeated. Krishnadeva appointed his own viceroy and then advanced to Kondavidu which was captured. In 1516 he returned after his North Indian Victory and entered Rajahmundry. Prathaparudra, the king of Rajahmundry, sued for peace. After erecting a pillar of victory in Kalinga, Krishnadeva returned.

(c) BIJAPUR. From 1523 he began a series of battles against the Sultans of Deccan. Bijapur and Gulburga were conquered. The Sultans of Deccan were subjugated. Krishnadeva's empire extended upto river Krishna.

Krishnadeva was equally successful in the arts of administration. As an administrator he did much for the greater cultural progress of the land. Much interested in art and architecture Krishnadeva gave generous patronage to the progress of art and architecture. He was

a great builder who beautified the capital with some of the most magnificent palaces, edifices and temples. The beautiful city of Nagalapurā was one of his contributions. He beautified the temples with paintings and sculptures.

Krishnadeva was much interested in learning. He was himself a great poet. His court was adorned by great scholars and poets. There was a great outburst of literary activity during his period. He did much to promote the study of the Vedas. He maintained good cultural relations with the Portuguese.

In short Krishnadeva was a man of many sided achievements. He is considered to be the foremost Hindu ruler of South Indian History. A successful military leader, a man of intellectual capacity and cultural leanings, Krishnadeva was indeed a great ruler. In the words of the Portuguese chronicle "He is the most perfect and learned king. He is a great ruler and a man of much justice. So gallant and perfect is he in all things". He was great in war and peace.

Krishnadeva died in 1530. He was succeeded by a line of weak rulers. The glory of Vijayanagar was lost. Achuta Raya and Sadasiva Raya were weak rulers. Sadasiva was advised by his minister, Rama Raya. He played upon the disunity of the Deccan Sultans. Soon the rival Sultans realised their folly. They united against Vijayanagar. The combined armies of the Deccan Sultans marched to Vijayanagar. They met Rama Raya's army near Talikotta. In 1565 the battle was fought. Vijayanagar forces were defeated. They sustained a crushing defeat. Rama Raya was slain on the battle-field. The

Muslims invaded, plundered and looted the city. But soon under Tirumala Vijayanagar restored its power.

(4) ARAVIDU DYNASTY. This was founded by Tirumala in 1570. This dynasty ruled for fifty years. It was the centre of Hindu culture during this period. But soon the empire disintegrated. Provincial Governors asserted independence. Thus the Vijayanagar kingdom finally disappeared.

CHAPTER XII

SOCIAL & ECONOMIC CONDITION OF THE PERIOD

SOCIAL. The city was beautiful. The royal palace and the houses of the nobles were very magnificent. The luxury of the royal circles could be well understood by a study of the royal processions and other state ceremonies. Yet the average men lived in poverty. Women enjoyed a high position in society. Women used to take part in all the departments of life. They even enjoyed positions of power. There were women wrestlers and soothsayers. They were highly educated. Sati was prevalent.

The Brahmins enjoyed many privileges. They were given very high offices in the State. They were very honest and faithful. Though the city was very wealthy

it had also many vices. Prostitution was a prevalent practice. It was not unlawful at the time. There was complete religious toleration.

ECONOMIC. Village enjoyed a very important position. Agriculture was the main occupation of the people. The chief source of revenue was land revenue. Government constructed irrigation canals to help successful cultivation. Lands were classified according to their fertility. Crafts and guilds existed. There were no factories. There were some industries in villages and towns. There were minor industries such as cup-making, shoe-making etc. India had a good trade with foreign countries. Articles of luxury were imported.

RELIGIOUS REVIVALISM-BHAKTI MOVEMENT.

Ever since the success of Buddhism, Hinduism was slowly loosing its hold over the people. But from the 8th century onwards regular attempts were made for the revival of Hinduism. Under the patronage of the Pallavas Hinduism received a new energy and it was on the way to revival. Moreover during the years after the 8th century Buddhism lost much of its inspiring force with the growth of forms and ceremonies. The attempt to present the dry and highly technical theology enshrined in Buddha's teachings made the religion unattractive. By this time Hinduism began to assimilate many of the popular and attractive features of Buddhism. This assimilative power

of Hinduism acted as a check to the growth of Buddhism. Together with this Hindu religious teachers like sankaracharya led missionary efforts for the reconversion of Buddhists. The Hindu reformers of the period gave a mortal blow to Buddhism and Hinduism was quickly reviving.

The revival of Hinduism resulted in a change in its character. In the new form of Hinduism less attention was paid to the spirit and importance was given to the form. During this time there was an increasing fondness for bloodyrites, human sacrifices, black-magic etc. Though old gods were still popular the adoration of 'Saktis' like 'Suriya' became more popular. This corruption demanded strong reformers to rectify it.

Kumarila, a Brahmin preacher of great learning and zeal was the first of the Hindu reformers who attempted to stop the evil by asking the people to follow the simple Vedic rites and ceremonies. He also preached against Buddhism which attacked Vedic teachings and rituals.

Sankara, usually known as Sankaracharya, following the teachings of kumarila set himself to the task of reforming Hinduism. He was one of those who helped the religious revival. He lived in the 8th century. He was born of a Kampudiri family in Kaladi in Travancore. After education he went to the North and preached his doctrine of Advaita Vedanta. He based himself on Upanishads. He was opposed to rituals. He was really responsible for the decline of Buddhism in India. He gave Hinduism a wider base. His philosophy was orthodox. He was a great philosopher and scholar.

great philosophical colleges. As a Sannyasi he wandered throughout India and propagated his philosophy. An eloquent preacher, a great religious reformer, an efficient organiser, a profound scholar and writer, Sankara confuted the advocates of corrupt religious views and practices like the Sakthi worship. He wrote many religious and philosophical works in which he set forth many new ideas of reform. "The reforming work of Sankara was done well and in time as by giving Hinduism a broad philosophical basis he prevented its immediate dissolution and enabled it to step into the place of Buddhism as a religion appealing to all classes of Hindus."

RAMANUJA. He opposed some of Sankara teachings. He was born as a Brahmin in 1150 near Madras. He left the land of his birth, travelled throughout the south. He preached the veneration for Vishnu. He regarded Vishnu as the cause and creator of the world. His system is called Vesishta Adwaita. He believed that God is not merely an abstract Being but possesses real qualities of goodness and love. He emphasised the need of 'Bhakthi' towards God.

CHAITANYA. He was born of a Brahmin family in Bengal in 1485. He renounced the world at the age of twentyfour. He travelled through the different places of India preaching the message of love and devotion. The essence of his philosophy is given in the book '*Chaitanya chari tamrata*'. He was opposed to caste restrictions. He was against rituals and preached faith in Krishna. He

thought that God's presence can be felt by love and devotion. His gospel had a great influence and many including Muslims became his disciplēs. The particular circumstances under which he lived had a great influence on his teachings. The domination of the Brahmin's was oppressive in the Bengali society of his time. Desirous of bringing the equality of man, Chaitanya was ready to accept the Islamic ideals. His strong feelings against caste is well brought out in his teachings. He believed that man can attain Moksha or 'attain to Krishna's feet' by devotion, to whichever caste he belongs.

RAMANADA. Ramananda was a disciple of Rāmanuja, He was born in Allahabad in a brahmin family. He lived in the 14th century. He brought together the Bhakti movements of the south and the North. Though he began as the pupil of Ramanuja his independent mind soon led him to a new cult. He preached veneration to Rama. He received into his fold people of all castes and creeds. His teachings led to two schools of religious thought. They were the radical and the conservative. Tulasi Dasa was the greatest of his conservative followers. Kabir represented the radical thought.

KABIR He lived in the 15th century. He belonged to the radical school of thought in religion. He attempted to bring about unity between different religions. Thus he tried to form a new religion having the good aspects of all religions. He tried to establish harmony between Islam and Hinduism. He preached a religion of love comprehending all castes and creeds. He hated distinctions on caste. He had disciples both from Islam and Hinduism. He said 'Allah and Rama were but different names of the same pe He was against rituals. He claimed only me Moksha. That was freedom of the soul

insincerity and hypocrisy. His birth and death are shrouded in mystery.

NANAK. He was born in the Khatri family of Tatwandi near Lahore in 1469. He was the founder of Sikhism. Like Kabir he preached the principle of universal toleration. He accepted all that was good in Hinduism and Islam. He wanted to put an end to the conflicts of religions. He believed 'He who looketh on all men as equal is religious'. He preferred the middle-path between extreme asceticism and pleasure-seeking. He asked his followers to discard hypocrisy, selfishness and falsehood. Several Muslims accepted his religion.

PART II

CHAPTER XIII

THE RISE AND PROGRESS OF THE MOGHULS

BABUR - 1525-30 Towards the middle of the 15th century the Indian chiefs were fighting for the throne of Delhi. At this time a foreigner invaded India. He was Babur. He was the ruler of Farghana. A descendant of Timur, he looked upon India as his ancestor's possession. So he decided upon a conquest of India. At the time India was disunited and the leaders were weak. Babur began a regular raid of the Indian empire. Finally in 1526 on the fatal field of Pannipat he crushed the army of Ibrahim Lodhi who was the Sultan of Delhi at the time. Soon Delhi and Agra were conquered. Babur proclaimed himself as the king. His son Humayan brought Bengal and Bihar under

subjection. Thus the Moghul rule began in India. In 1530 Bahur died. He was followed by his son Humayun.

HUMAYUN. 1530-1540 When he came to power the empire was disunited. Rebellious nobles challenged the power of the emperor. His own brothers were against him. The Afghan chiefs wanted to oust the Moghuls. This circumstance demanded a military genius with diplomatic skill. But Humayun lacked all these. "In fact he himself was his greatest enemy." Though in the early periods he curbed certain rebellions, finally he was defeated and exiled by the Afghan chiefs. The sovereignty of India once more passed to the Afghans.

SHER SHAH 1540—1555

The Afghan nobles selected Sher Shah as the king. Sher Shah was an officer in the service of the Sultan of Bihar. In course of time he became the ruler of the province. Soon after the assumption of power he began a period of conquest. His aggressive tendency frightened the Mughal emperor, Humayun. So in 1538 Humayun marched against Sher Shah. In the battle that followed Humayun was defeated and exiled. By 1540 Sher Shah became the emperor of Hindustan. Thus the sovereignty of Hindustan once again passed into the hands of the Afghans.

CONQUESTS. Sher Shah began to extend the limits of his empire by conquering the neighbouring kingdoms. He defeated Gwalior, Retambore and Ajmer. Then he marched against Malwa, Bundekland and Rajputana. The ruler of Marwar was defeated. Thus Sher Shah expanded the bounds of his empire.

REFORMS. Sher Shah exerted his best to introduce beneficial reforms for the people. His administration was one of the most prosperous periods in Indian History. He introduced a series of measures for the happiness and prosperity of the people.

(1) **ADMINISTRATIVE.** He evolved a brilliant administrative system. A strong and efficient government was established at the centre. He himself looked into the details of administration. For administrative convenience, the empire was divided into Sarkars which were divided into Parganas which in turn were divided into villages. Royal officers were appointed to administer the Sarkars and Parganas.

(2) **MILITARY.** Then he turned his attention to military reforms. The army was reorganised on scientific lines. It was well equipped. The Hindus were appointed in important military posts.

(3) **REVENUE.** The most important of his reforms was the revenue reform. It has a unique importance in the administrative history of India. According to this reform, land was measured and revenue was fixed on the basis of productivity. The peasants were given the choice of paying the rent in kind or in cash. Generally one third of the produce was fixed as the land revenue. The method of collection was simplified. The officers were asked to be lenient at the time of assessment but strict at the time of collection. Yet Sher Shah was very particular to see that the peasants were not oppressed.

(4) JUDICIAL. The administration of justice was made strict and quick. Crimes were punished with extreme severity. New civil and criminal courts were introduced. Peace and order was kept at a very high level. Hence it is said 'such was the safety on the high-roads that if anyone carried a purse of gold and slept on the road-side for nights, there was no need for keeping watch'

(5) ECONOMIC. To make the people more comfortable and happy he introduced a series of beneficent reforms. Thus he improved the means of communication. The Grand Trunk Road was constructed connecting Bengal with Lahore. This helped the growth of trade and general economic progress. Then he constructed rest-houses on the high-ways separately for Hindus and Muslims. He reformed the coinage by introducing the silver Rupee. He made very liberal grants to charitable institutions. He patronised art and letters.

Sher Shah was indeed one of the striking figures in the history of medieval India. He was a highly successful military leader, an astute administrator and a benevolent ruler. The prosperity and the happiness of the people was his only motive. By reforms and organisation, Sher Shah prepared India for the great Akbaride regime. Vincent Smith rightly observes "If Sher Shah had been spared, the great Mughals would not have appeared on the stage of history".

The successors of Sher Shah were weak and inefficient. Soon there was rivalry for the throne. Humayun who was waiting to restore his empire now invaded India. He defeated the rulers. Thus India once more passed into the hands of the Mughuls. Humayun died very shortly by an accidental fall. Thus Lane-poole caustically observes. 'If there was a possibility of falling, Humayun was not the man to miss it. He tumbled through life and he tumbled out of it.' Before his death he nominated Akbar as his successor.

AKBAR. 1556-1605. Thus on the 14th of February 1556 Akbar was formally declared as the king of Delhi. When he became king he was only thirteen years of age. So he was aided by his protector. Bairam Khan. At the time of his accession the empire was a scene of political chaos. Mughal supremacy was really meaningless. Several were the claimants to the throne. Akbar had to prove himself better than his rivals. Mahamed Shah in Delhi, and Sikandar Shah in the Punjab challenged Akbar's authority. Soon Hemu proved the greatest danger. Akbar's adviser, Bairam Khan proved to be a tower of strength. On the historic battle of Pannipet on the 5th of November 1560 Hemu was defeated and captured. The fight for supremacy was thus finally settled in favour of the Mughuls. The rival claimants were brought under submission.

Later Akbar felt a desire to take up administration for himself. In 1560 he expressed his desire to his adviser, Bairam Khan. Bairam agreed. But later he revolted against Akbar. Bairam was defeated, captured and pardoned. He was allowed to go to Mecca. On the way he was killed by personal enemies. Thus Akbar settled in power after a period of confusion and rebellion.

HIS CONQUESTS. A great general and conqueror, practically the whole of Akbar's life was spent in wars and conquests. He was a strong imperialist who held 'A monarch should be ever intent on conquests, otherwise his neighbours will rise in arms against him'. By a policy of annexion and conquests he effected the political unification of northern and central India.

In 1561 he sent his commander, Adham Khan, to Malwa. The territory was conquered by him. Later he took a defiant attitude. So Akbar himself went to Malwa and subjugated the rebel. In 1564 Akbar directed the governor of Kara, Asafkhan, to conquer Gondwana. It was a Rajput kingdom ruled by Durgavati, a Rajput lady of exceptional abilities. In the course of the battle she was defeated and killed. The country was annexed to the Mughal empire. In 1567 Akbar's attention turned to Mewar another Rajput kingdom. This kingdom was defiant of Akbar's authority. The control of Mewar was necessary for Akbar in view of the economic interests of his empire. Moreover there was some internal disturbance in the state. Hence in October 1567 Akbar began the siege of Mewar. Udai Singh, the ruler of Mewar, fled to the mountains, when the invasion began. Truly has Todd observed "He had not one quality of a sovereign and wanting martial valour, the common heritage of his race....." Still the Rajput soldiers gave stiff resistance. More than 30,000 of them were slain and the kingdom was finally annexed. In 1572 Akbar turned against Gujarat. The wealth and maritime commerce of Gujarat were enough temptation for Akbar to annex that province. In March 1572, he conquered Gujarat, pensioned off the puppet ruler and became the master of the land. Gujarat turned out to be

a profitable source of income for Akbar. It also brought the empire in contact with the Portuguese and secured free access to the sea. Hence Dr. Smith says "The conquest of Gujerat marks an important epoch in Akbar's history." In 1572 Akbar turned against the rebellious ruler of Bengal. After a protracted fight which ended only in 1580 Bengal was subjugated. In February 1581 Akbar marched against Afghanistan. The province of Kabul was added to the Mughal empire. Later in 1586 he entered Kashmir on grounds of misgovernment. Kashmir was annexed and made a part of Kabul. In 1595 Kuandhar was annexed. The N.W. Frontier provinces were always troublesome. An imperialist like Akbar could not overlook the frontiers. So at the end of a series of conquests he made the frontiers secure.

All these conquests finally resulted in the establishment of a vast empire. By the year 1595 he made himself the undisputed ruler of the area extending from the Himalayas to the Narmada and from Hindukush to the Brahmaputra.

REFORMS OF AKBAR

(1) ADMINISTRATIVE. The empire was divided into 18 Subhas. Over every subah a Subadar was appointed. The Subah was again divided in Sarkars. The Sarkar was again divided into Parganas. Pargana was divided into villages. The villages were self-governing. Over the Sarkars and parganas, royal officers called Faujdars and Chundhris were appointed.

(2) ECONOMIC. He was very much interested in the progress of trade and commerce. He abolished vexatious

duties which hampered trade. He increased communication facilities by the construction of new roads. He encouraged industry by helping the establishment of carpet manufacture etc. In general great industrial advance was made during the period.

CURRENCY. All old and worn-out coins were withdrawn from circulation. New coins were issued instead. Silver rupee continued as the standard coin. Gold coins were also used.

SOCIAL. He desired to abolish certain inhuman social customs of India. Thus he abolished Sati, child marriage and female infanticide. The cruel practices of animal sacrifice and enslavement of women were abolished. Drinking was discouraged.

COMMUNICATION. To facilitate quick and easy communication, an elaborate postal system was evolved. Post offices were established within every ten miles. Letters were carried from place to place by runners.

REVENUE. On the basis of Sher Shah's Land revenue reforms, Akbar introduced an important Land Revenue settlement. He was advised by Raja Toder Mal in the formulation of this settlement. The defects of disparity and unfairness in taxation were abolished by the new settlement. An accurate survey of the land was made. Land was classified on the basis of productivity and the assessment was made more just. One third of the produce was fixed as the tax. The middle man was eliminated, and the state directly dealt with the peasant. Many vexatious agricultural taxes were abolished. In short an admirable revenue system was evolved.

MILITARY REFORMS. A new system of military organisation was introduced. This system was known as the Mansabdari system. According to this system, all services were graded according to rank. The rank was fixed on the strength of the cavalry an officer had under him. There were thirty-three such grades. The Military officers called Jagirdars were given cash salaries instead of jagirs. The army was composed of the infantry, the artillery, navy and cavalry. The army was maintained on the highest level of efficiency. In spite of all this the Mughal army was still mainly mercenary in character.

HIS RELIGION. Akbar's religious policy was greatly influenced by his mother and tutor. His contact with the Rajput wives also had a part to play in the evolution of his religious policy. Thus by birth, upbringing and association, he was destined to be the maker of a new religious policy in India. The conflicts of different religions shocked him. He conducted religious discussions in which representatives of various religions were invited to his court. These discussions broadened his religious outlook. Finally he evolved a new religion called Din Illahi. In 1579 he declared himself to be the supreme head of Islam. In 1582 he introduced his new religious creed, Din Illahi or Divine Faith. It was a mixture of various creeds. According to it Akbar took the place of the Prophet. Many principles of Hinduism were accepted. Hindu rituals and ceremonies were introduced in the royal palace. Following Buddhist principles, hunting and the slaughter of animals were prohibited. Christian pictures were placed on the walls. Thus a new religion was composed of various elements. Though he appealed to many, the response was little. He never forced any one to accept the religion.

As Doctor Smith remarks, Din Illahi or Divine Faith was a movement of Akbar's folly and not of his wisdom. So it died with its founder. Akbar formulated the new religion with a noble purpose of bringing unity between the Hindus and the Muslims. But it is described as the outcome of a ridiculous vanity and unrestrained autocracy.

SIGNIFICANCE OF HIS RELIGIOUS POLICY

Akbar realised that a conciliated and friendly majority formed the stable foundation of his empire. Hence he encouraged inter-marriages. He himself married Hindu women. He appointed Hindus in important posts. He threw open careers to talented men irrespective of religion. He abolished taxes on Hindus. He allowed them complete freedom of worship. He was amply rewarded by the steadfast loyalty of his Hindu subjects. Such wise and tolerant attitude by an alien king is rare in history. His generous mind and sublime ideals opposed religious persecution.

His infalliability decree and the new religion, Din Illahi, mark his breach with Islam. Islam appeared to be small and narrow to the broad-minded king. His religious policy was more political. It is for the progress of the land that he evolved the new religion. In so far as that so early in history this statesman realised the importance of religious unity, he merits the praise of historians. Lane-poole remarks. "His policy left a lasting impress upon a land of warring creeds and tribes".

ESTIMATE. "A courageous soldier, a benevolent and wise ruler, a man of enlightened ideas and a sound judge

of character, Akbar occupies a unique position in the history of India". In fact Jahangir was almost true when he said that in his father (Akbar) God manifested His glory. Akbar was not only a conqueror and an administrator. Possessed of a fine literary taste, a profound intellectual curiosity and a marvellous memory, he took interest in the different branches of learning. Though a mighty conqueror, he instilled affection, love and respect in the mind of the people. With the true instinct of a statesman he levelled down all distinctions of religion. His treatment of Hindus is a landmark in the history of the Moghul rule. A liberal patron of letters, an astute administrator, a far sighted statesman, a benevolent ruler, an unusual military genius, Akbar was a born king of men with a rightful claim to be called one of the mightiest sovereigns known to history.

JAHANGIR 1605-1627. On Akbar's death his son, Salim, became the king and assumed the title of Jahangir. He was Akbar's son through a Rajput wife. Jahangir has often been considered a very interesting character of Indian history. His character has been a mixture of opposites. The good qualities in his character were neutralised by the evil qualities that he possessed. He was clever, learned and intelligent. But he was cruel, lazy and excessively immoral. He was highly learned. He was a remarkable linguist, and a good sportsman, but he lacked the essential qualities of statesmanship and genius of administration. He was really indifferent to administration.

HIS CAMPAIGN. The earliest campaign of Jahangir was against his own son, Khusru, who revolted against him in 1606. The revolt was successfully curbed and Khusru

was imprisoned. But this revolt resulted in another unpleasant development, viz the execution of Guru Arjun, the leader of the Sikh community. The Guru was charged with helping the rebellious Khusru against the emperor. On this charge he was executed. Though the reason of the execution was political it was considered to be a serious attack on Sikkism. In 1612 Jahangir turned his attention to the rebellious province of Bengal where the Afghans proved to be rebellious. He marched against them and brought them to submission. Later he turned against the Rajputs of Mewar and brought them to terms. Though Mewar was defeated Jahangir was very generous to the ruler and offered him many concessions.

Jahangir followed the policy of his father in trying to bring Deccan under submission. But Deccan proved to be the ruin of the Mughal empire. Jahangir waged a protracted war against Ahamadnagar. But Malik Ambur ably defended the kingdom. Though in 1616 prince Khurram captured some of the strongholds, the victory was indecisive. Deccan was never conquered. Jahangir's attempts in the south were miserable failures.

His reign witnessed another disaster in Kandahar. The great persian ruler, Shah Abbas, captured Kandahar from the Mughals. Jahangir sent many expeditions to reconquer Kandahar but they were all miserable failures.

FOREIGN CONTACTS. Jahangir maintained good relations with the Europeans. Since the English victory over the Portuguese in 1613, Jahangir encouraged

1615 James I of England sent Sir Thomas Roe to the court of Jahangir to get some trade concessions. These concessions were granted by the emperor.

ADMINISTRATION. Jahangir was practically indifferent to administration. With his marriage of Nurjahan, an exceptional lady of remarkable abilities, she carried on the administration. In fact his marriage with Nurjahan was one of the important events of his life. She was a highly ambitious and unscrupulous woman. She showed considerable nepotism and made the administration corrupt. Her attempt to ensure the succession of her son-in-law resulted in Shahjahan's rebellion. Nurjahan's victory was temporary and with the death of Jahangir in 1625 Shahjahan came to power.

SHAHJAHAN 1627-1659.

Shahjahan was the son of Jahangir through a Rajput wife. He was a strong ruler with a high sense of Justice. Unlike his father Shahjahan exerted utmost attention in the administration of the country. Shahjahan is generally considered to be a very successful administrator.

ADMINISTRATION. As an administrator. Shahjahan was a very strong man. He was independent and impartial in his decisions. He was never led by others. His government was praised for its equity. He had a very high sense of justice and his law courts were famous for their impartiality. The honesty of his exchequer was often unquestionable. Shahjahan attended to every detail of administration. He was particular of making the people happy and prosperous. Revenue Collectors and even provincial governors were dismissed if they made the people unpleasant. He always selected able and honest men to help him as ministers. Shahjahan's administration is parti-

cularly noteworthy for the magnificent buildings that rose up during his time.

Great as an administrator Shahjahan was equally great as a patron of architecture. He is considered to be the prince of Mughal builders and his reign the golden age of the Mugals in architecture and arts. He constructed some of the most beautiful buildings in the world. The many beautiful buildings, tombs, mosques, palaces and forts that he built have helped to immortalise his name. The construction of the Taj Mahal and the Pearl mosque at Agra, the Red fort and the great mosque at Delhi Jahangir's tomb in Lahore and the splendid city of Shah Jahabanabad, are some of the standing monuments of Shah Jahan's patronage to architecture.

Shahjahau was also interested in painting and jewellery. The beautiful peacock throne studded with jewels was Shahjahan's presentation to India. The famous Kohinoor diamond was amongst the emperor's rare collection of music. He encouraged music by all possible means. Musical entertainments were held in his court almost every day. In short Shajahan's reign was the golden age of Mughal art and architecture.

MILITARY EXPEDITIONS. In spite of the beautiful buildings that rose up during his period, Shahjahan's reign witnessed many disastrous failures. The emperor sent a series of expeditions for the reconquest of Khandahar. But all these expeditions ended in loss of life and money. It is calculated that more than twelve erores of rupees have been wasted over the Kandahar expedition. Again Shajahan thought of reconquering the central Asian

provinces of his ancestors. But the expeditions to conquer these territories ended in immense loss of men and money. In Deccan the emperor followed the traditional policy of penetration. Though his attempts in Ahmednagar were successful, in general the Deccan expeditions of Shahjahan were miserable failures. In short Shahjahan's military attempts destroyed the prestige of the empire; wasted money and brought immense suffering to the people.

RELIGIOUS POLICY. Shahjahan abandoned the religious policy of his grand-father. Akbar's enlightened policy of religious toleration gave place to a policy of religious persecution. Shahjahan is said to have ordered the destruction of all hindu temples. Christians were much oppressed. The jesuits, a set of christian missionaries, were severely persecuted by Shahjahan. In general Shahjahan's reign saw the final abandonment of Akbar's glorious policy of religious toleration.

ECONOMIC RUIN. A close analysis of Shahjahan's reign reveal the sad reality that the nation was definitely sinking down. Behind the mighty buildings that rose up, there was a tottering economy. The beautiful buildings did not benefit the people. They were discontented and unhappy. The poverty of the people was immense. Oppressive taxation, constant famine, and extravagant expenditure ruined the land. Bernier, the French traveller, speaks about the misery of the people under Shahjahan.

Shahjahan's reign ended miserably. Towards the end of his reign he found himself in very miserable circumstances. He was growing weak and sickly. His four sons began a war of succession. Aurangazeeb, his third son

came out victorious. He imprisoned his father and became the king. In 1656 Shahjahan died in prison.

AURANGAZEEB. 1659-1707. Like Jahangir, Aurangzeb was a mixture of opposites. He was possessed of certain very fine qualities which were neutralised by his evils. He was pious and simple. He was averse to pomp and splendour. He was deeply religious and was very simple in dress, food and other personal habits. He had a very high sense of responsibility. He worked hard for the good of the people, forsaking his own pleasure. He was a cool and courageous military leader. A strict disciplinarian, a great scholar and a just ruler, Aurangzeb possessed the essential qualities for success. But unfortunately these were neutralised by his highly fanatical religious attitude. He was intolerant and cruel. He overlooked the interests of the nation for his religion. He was highly suspicious of his own people. So his own officers refused to trust him. He lacked vision and imagination. He used the instrument of treachery and intrigue to suit his ends. These evils accounted for the failure of his administration.

MILITARY CAMPAIGNS. Aurangzeb tried to extend the limits of his empire. So he sent an expedition under Mir Jumla to conquer the North-East Frontier. Mir Jumla had many success in this expedition. But after his death these provinces were recovered by the ruler of Assam.

Aurangzeb then turned against the war-like Pathans of North-West Frontier. They were a troublesome set of people who often plundered and destroyed the Indian

villages. Aurangazeeb's expeditions against them were all failures. At last he pacified them by paying huge sums of money. This had a very disastrous effect on the finances of the country.

The next major expedition of Aurangazeeb was against the Rajputs of Marwar. In 1668, with the death of Jaswant Singh, the ruler of Marwar, Aurangazeeb refused to recognise his successor. He then annexed Marwar and destroyed the temples. This was followed by intense opposition of the Rajputs. They rose in arms and fought against the Moghuls. Aurangazeeb's effort to crush the Rajputs failed in the face Rajput resistance.

Then he turned against Deccan sultanates. Aurangazeeb suspected that the rulers of Bijapur and Golconda were in alliance with the Mahrathas against him. So he marched against them. He himself took the command and besieged Bijapur. The Sultan was imprisoned and the country was annexed. Then he turned to Golconda in 1687 and annexed it after a siege which lasted for nine months. The ruler was imprisoned. The Deccan expeditions of Aurangazeeb were foolish, though victorious. These muslim sultanates which had long been barriers to Mahratta expansion were destroyed by Aurangazib himself. Thus by his conquests in Deccan, he facilitated the expansion of the Mahrattas who were the bitterest enemies of the Mughal empire.

The last of the disastrous expeditions that Aurangazeb led was that against the Mahrattas. By this time the hindus of south India organised themselves against the Mughal rule under Sivaji. The attempts of Aurangazeb

to subjugate Sivaji and Mahratta nationalism were all failures. At last he resorted to a very treacherous attempt. Sivaji was invited to the Mughal court in friendly terms and was arrested. But Sivaji escaped and offered the most relentless opposition to the Mughal rule. Till Sivaji's death Mughals were never successful against the Mahrattas. But after his death Aurangazeb captured Sivaji's son and executed him. Sivaji's grandson Sahu was imprisoned. But in spite of all these Mahratta nationalism successfully challenged Aurangazeb. Throughout the long years of the struggle against the Mahrattas Aurangazib wasted men, money and material on fruitless attempts. Aurangazeb himself died in 1708 fighting against the Mahrattas. Rightly has Dr. Smith said the Deccan was the grave of his reputation as well as of his body".

These wasteful military expeditions of Aurangazeb drained the treasury, demoralised the Mughal forces and destroyed Mughal prestige.

RELIGIOUS POLICY. Aurangazeb was an orthodox muslim. He was a pious and practising muslim. He issued orders to bring the people in line with the teachings of Islam. Even innocent pleasures like dancing, music and art were prohibited as they were considered unislamic. The moral principles of islam were enforced by Government officers.

With this zeal for his own religion he began to destroy all the other religions. He prohibited the construction of hindu temples and even destroyed hindu temples. A policy of religious persecution was begun by him. Hindus were denied public appointments. Their festivals and

functions were banned. Jaziza was reimposed. Hindus were asked to pay additional taxes to the state.

Aurangazeb was above all a zealous muslim. His religious policy was not influenced by any worldly consideration. He tried to enforce the Quranic law according to which every pious muslim was to carry on holy wars against non-muslims until they are converted into Islam. He was puritanic in temperment. His private life was marked by a high standard of morality. Muslims of his time venerated him as a living saint. He wanted all the people to maintain his own standards. So he issued orders prohibiting production and sale of wine. Dancing was prohibited. Even music was not allowed. He was a sincere and conscientious exponent of Muslim faith. But he overlooked the fact that the land he rules is inhabited by people belonging to different faith. He erred sadly in identifying the interests of the State with those of his faith. "This policy generated feelings of discontent among certain sections of people, which by distracting his energies during the remainder of his reign proved to be one of the most potent causes of the decline and fall of the Mughal empire."

Thus Aurangazeb's religious policy led to Hindu rebellion which proved to be the ultimate cause of Mughal decline. The Hindus who were the best friends of the Mughal empire during the days of Akbar now became its bitterest enemies. Hindu revolts led by the Rajputs the Sikhs and the Maharathas happened throughout the

country. The militant nationalism that he instilled could not be curbed down even by the best efforts that he made. Much men, money and materials were wasted and the Mughal empire declined. In short, Aurangazeb's religious policy alienated every class of the Hindus and even some of the Muslims.

DECLINE OF THE MUGHAL EMPIRE.

At Aurangazeb's death, the usual war of succession began. A period of civil war followed. At last Muzzam came out successful. He was enthroned as Bahadur Shah. He found himself in the midst of a rebellious empire. The Rajputs, Sikhs and Mahrattas challenged Mughal power. Mughal governors also rebelled. Bahadur tried to conciliate the rebels by a peace policy. He died in 1712. Again civil war followed. At last Jahandar Shah came to power and ruled for eleven months. He was murdered, and a period of confusion followed. During this period, almost all the provinces declared independence. A line of weak and inefficient rulers came to power. Nadir Shah, a Persian invader conquered India. His successors ruled over India for some time.

CAUSES FOR THE DECLINE OF THE MUGHAL EMPIRE

The weakness of the Mughal in military system. The army was composed mainly of mercenary soldiers. From the days of Akbar, the morale of the army declined. The generals were corrupt and treacherious.

(2) **THE UNWIELDY NATURE OF EMPIRE** The empire was too vast to enforce minute supervision by the emperors.

(3) **THE NATURE OF THE RULE.** From early days, the Mughal empire rested on the powerful personality of autocratic kings. But later the successors of Aurangzeb proved to be feeble and the empire inevitably declined.

(4) **THE RELIGIOUS POLICY OF AURANGAZEB.** The religious persecution under Aurangzeb alienated the loyalty of the Hindus. They became the greatest enemies of the Mughal empire. Revolts broke up and the empire declined.

(5) **WASTEFUL MILITARY EXPEDITIONS.** The military adventures of the later kings destroyed the prestige of the empire and brought economic ruin. The treasury became empty. There was general economic decline.

(6) **FOREIGN INVASIONS.** The invasion of Nadir Shah proved to be the death-blow for the declining empire.

POLITY-LITERATURE-ART-ARCHITECTURE-UNDER THE MUGHALS :

POLITY. The king was an autocrat. He decided upon religious and political problems. His power was unlimited. The royal court was pompous and luxurious. None except princes were allowed to sit in the presence of the king. The Peacock Throne constructed by Shahjahan points to the splendour of the court. The royal expenditure was very high. Separate officers were in charge of the different departments of the household. The king was helped by advisers whom he selected. There were different officers under him. The system of administration was military in character. The judicial system was very imperfect. But justice was given fairly and quickly. The Hindu law and Islamic law were followed for decisions.

matters relating to members of these different religions. The emperor was the fountain of justice. The main resources of the government were central and local revenues.

LITERATURE. Throughout the Mughal period, literature flourished. Sanskrit continued to progress. Philosophical literature made much progress. Apadeva, Khandadeva, and Ramananda Saraswathi were some of the great writers of the period. Abul Fazl was the author of "Akbar Nama" and "Ain-i-Akbari." Under Akbar there was a great progress for translations. The great Indian epics were translated by Badauni. Tulsi Das and Sur Dar were the great Hindi writers of the period. In general the Mughal period was rich in literary activity.

Art and architecture-Distinctive features of

Mughal art and architecture.

The Mughal period witnessed a period of unprecedented progress in art and architecture. Some of the noblest, magnificent and most imposing buildings rose up in India under the Mughals.

Babar constructed several buildings at Sikri, Bijana Gwalior and Delhi. Akbar first constructed the tomb of his father. The tomb is still surrounded by beautiful gardens. Akbar had beautiful conceptions. "His Majesty dresses the work of his mind and heart in the garment of stone and city." Akbar combined Hindu and Muslim architecture. The Jehangiri-Mahal is a clear illustration of this beautiful combination. The hall of the palace of Lahore and the famous Agra Fort are some of his achievements. The beautiful city of Fatehpur Sikri "is a romance

in stone, inconcievable and impossible at any other time or in any other circumstance". Shah Jahan also patronised architecture to an unusual degree. Under him Mughal architecture attained its supreme level. The most magnificent of these achievements was Taj Mahal. The design of this building is more Persian. The Taj is one of the great buildings of the world and has evoked the admiration of every serious critic. Shahjahan is also credited with the palace at Agra, the charming gardens at Delhi and Lahore. He was responsible for several beautiful buildings in Kashmir, Ahmadabad, Kabul and Kandahar.

Under the Mughals, fine arts also flourished. Painting received a great stimulus. Persian painters were brought down to India. Even the kings were themselves very good painters. Under Akbar both the Hindu and Muslim painters were patronised. The Indo-Persian style became very popular during his period. Jeggangir and Shah Jahan continued this patronage. The chief painters of the period were Basavan, Lal and Dasvanth.

Music too received royal patronage under the Mughals. Babar was a musician. Humayun and Akbar encouraged music. The most distinguished musicians were entertained in the royal court. Shah Jahan was a great lover of music. Ouring the days of Aurangazeb music declined.

The Mughal architecture is a combination of Hindu ~~ideas~~ and Muslim architectural principles. In almost ~~all~~ the buildings of the period, a mixed representation of the Hindu and Muhammadan styles is seen.

CHAPTER XIV

SIVAJI

Maratha Nationalism

From the 15th century the Marathas slowly emerged as a great power. There were several causes which accounted for their development.

(1) THE PHYSICAL FEATURES OF THEIR LAND. Their country was hilly and soil unfertile. This developed in them habits of self-reliance, industry, frugality, simplicity and perseverance. The rugged and unproductive soil of the land, its scanty rainfall and its meagre agricultural resources ingrained in them habits of hard-work. This also freed them from the vices of luxury and idleness. It gave them stern simplicity and rough-straight forwardness. These were the necessary qualities for the rise of a powerful nation.

(2) ITS LOCATION. Maharashtra was almost centrally located within the North and South of India. They had excellent bases of defense and offence. In fact geography of Maharashtra exerted a profound influence on the character and history of its people. Enclosed on two sides by the mountain ranges, protected by the Narmada and the Tapti rivers, provided with numerous easily defensible hill-forts, "the Maratha country could not be annexed or conquered by one cavalry dash or even one years campaigning."

(3) THE BHAKTI MOVEMENT. It Bound the Maharashtras into a religious unity. The saints of Maharashtra preaching the Bhakti movement inspired in them a pride in their religion. They were exhorted to strive for the liberation of Maharashtra from Muslim rule.

(4) ADMINISTRATIVE AND MILITARY EXPERIENCE. They gained much wisdom and experience serving the Muslim rulers. This experience and influence helped the development of their power.

Thus Marathas as a race were well-equipped to emerge as a powerful nation. Thus a remarkable community of language, creed and life was attained in Maharashtra in the seventh century even before political unity was conferred by Sivaji. "What little was wanting to the solidarity of the people was supplied by his creation of a national state, the long struggle with the invader from Delhi under his sons and the imperial expansion of the race under peshwas" J. N. Sarkar. But they lacked political leadership and power. This was supplied to them by a great leader Sivaji.

SIVAJI AND THE RISE OF MARATHA POLITICAL POWER

Sivaji was born in 1630 as the son of Shaji Bhonsalae and Jija Bai. From very early years his mother developed in his mind a deep religious sense and admiration for the great heroes and warriors. In boyhood, Sivaji was trained in horse-riding and use of arms. During the early years of youth, Sivaji was greatly inspired by the teachings of Tukaram and Ramdas who created in him a deep pride for his Hindu heritage. He now decided to establish the independence of the Hindu kingdom and destroy Muslim power in India.

In 1646 Sivaji found a good opportunity to destroy Muslim power and establish an independent Hindu kingdom. The Sultan of Bijapur died in 1646. Consequently there was confusion in the country. Sivaji immediately

conquered the country with the help of some followers. But his father who was in the service of the Sultan was arrested by the Sultan's men. So Sivaji stopped his invasions to save his father. After the release of his father, Sivaji once again conquered Bijapur. The Sultan sent an expedition against Sivaji. In the course of this expedition, its leader Afzal Khan tried to kill Sivaji by treachery. But Sivaji brought about the death of Afzal Khan. Once again the Sultan's forces were defeated. In 1664 finally the Sultan agreed to give Konkan and some other territories to Sivaji. Having gained these victories, Sivaji turned to invade Mughal power. An attempt of Aurangzeb to defeat him met with failure. In 1664 Sivaji conquered the city of Surat. Jai Singh, a Mughal commander, tried to capture Sivaji by treachery. He signed peace with Sivaji and invited him to the Mughal court. When Sivaji went to the Mughal court he was imprisoned. Sivaji managed to escape. Returning, he began a relentless war of aggression. The Mughals failed to check him. Aurangzeb ceded certain provinces to him and he was recognised as the king of Maharashtra. Sivaji turned to Bijapur and Golconda and forced them to pay him tribute. In 1674 Sivaji became the king of a vast country. Later Sivaji conquered certain portions of South India and extended his empire as far south as Tanjore. He built a number of forts. Returning from the southern campaigns, Sivaji died in 1680.

AN ESTIMATE OF SIVAJI: He was not only a successful military leader but a powerful administrator. Intensely religious and orthodox, Sivaji was immensely tolerant. Inspired by the noble and high ideal of saving Hindu heritage and honour, Sivaji organised an army to

his goal. He gave life, strength and unity to a nation which was disunited and weak. Over and above his greatness as a nation-builder and military genius, Sivaji merits to be called a very successful administrator and reformer.

Maratha Polity—Sivaji's Government

Sivaji was not merely a daring soldier and a successful military conquerer but also an enlightened ruler. As Mr. Rawlinson observes "Like nearly all great warriors—Napoleon is a conspicuous example—Sivaji was also a great administrator, for the qualities which go to make a capable general are those which are required by the successful organiser and statesman".

(1) CENTRAL GOVERNMENT. The king was the supreme head of the Government. He was helped by a council of eight ministers. The council was known as Ashtapradhan. The Peshwa was the most important minister. The Senapathi or the Commander-in-chief was the next important minister. Separate departments were in charge of separate ministers. The ministers had no independence of action. They worked under royal orders.

Sivaji's government was an autocracy of which he was the head. The Ashtapradhan was only an advisory body. The ministers in charge of departments were to receive orders from him. One peculiar feature of his council was that all the ministers excepting two held military command over and above civil duties. Three of them were placed in charge of provincial administration.

(2) **PROVINCIAL GOVERNMENT.** The entire country was divided into three provinces. A viceroy was in charge of the province. The Viceroy holding office at king's pleasure was also assisted by a council of ministers. The province was divided into districts. The district was again divided into villages. The panchayat carried on village administration.

(3) **FINANCE.** Land revenue formed the most important source of income for the State. Land was measured and classified. For purposes of revenue collection the kingdom was divided into three provinces which were divided into parganas and villages. Revenue was collected directly from the peasants through state officials. Officers were specially warned against harassing the peasants for revenue collection. Though Sivaji was strict in the collection of revenue he never oppressed the people. The peasants were allowed to pay the tax in kind or in cash. Loans were given to the peasants for buying seed, cattle, manure etc. Revenue was fixed as on the basis of productivity. One-third of the produce was fixed as general basis. Another source of income was the additional tax collected from the neighbouring territories. These additional taxes were known as Chauth and Sardeshmukhi. Though on the nature of chauth historians have varying opinions it appears to be a burdensome imposition by a military leader by the threat of invasion. Sir J. N. Sarkar considers chauth as the payment to save a place from the unwelcome pressure of Marathas Soldiers. Sardeshmukhi seems to be a special tax.

ARMY. The army was highly organised. A standing army was maintained. The army consisted of squads

regiments, battalions and brigades. Guerilla tactics of warfare were followed. Soldiers were paid fixed salaries. He maintained a small navy over and above the infantry and cavalry. Sivaji's military organisation was noted for its efficiency and excellence. He maintained a standing army trained under his personal supervision. There was a regular gradation of officers both in the cavalry and the infantry. The cavalry had two branches. In the cavalry twenty-five troopers formed a unit. Over 25 men was placed a Havaladar, over 5 Havaladars there was a Jumladar, over ten Jumladars there was one Hazare. The highest military officer was the supreme commander. Although the army was often led by Sivaji himself, it was placed under the supreme commander. He enforced very strict discipline in the army. A very high standard of morality was insisted for the soldiers. Anyone who violated the army regulation was beheaded. Even during conquests he prohibited any molestation of women, destruction of places of worship or agriculture.

JUDICIARY. The Panchayats decided civil cases. The district officers decided criminal cases. The king was the foundation of Justice. In General, judiciary was not well organised.

CHAPTER XV

THE RISE OF SIKH POWER

The religious revivalism in the 15th and the 16th centuries produced a great religious reformer, Guru Nanak.

He believed in the Bhakti cult. He preached belief in one God, opposition to ceremonialism, rejection of caste, supremacy of the Brahmins and the purity of life. He got a wide following. His followers were known as Sikhs and his faith came to be known as Sikhism. Nanak was followed by a line of able successors. Angaol, Amerdas, Ramdas and Gurd Arjun were some of the great successors. Under them, Sikh religion was organised into an independent religious society having their own sacred books, hymns and holy places. Financially they became strong. Thus under the Gurus, Sikhism was well organised and it became a powerful political and social element in India. The religion had its strong hold in Punjab. From 1645 onwards, the Sikhs changed their political attitude. When their Guru Arjun was executed by Jahangir, they felt the danger of a religious persecution. Hence under Har Govind, the next Guru, Sikhs organised themselves almost on military lines. The Guru was now both a religious and a political leader for them. Har Govind asked his people to defend their religion and organise an army for self defence. By this time the peaceful Sikhs became a military power. In 1664 when the ninth Guru, Tek Bahadur, was executed by Aurangazeb the Sikhs became the most uncompromising enemies of the Mughal empire. The Sikhs were now trying to organise themselves into a strong military power. The Sikhs were now united more than ever before. From this time the Sikhs were continuously harassing the Mughal empire. To bring about greater unity and sense of brotherhood

among the Sikhs certain social reforms were introduced during this period. It was now decided to add the title of Singh to every Sikh. Rules were laid to regularise their dress, food and worship. The Sikhs, by unity and zeal, now became a great military power. But their leader Guru Govind was killed in a war. Continuously they have been striving for political power. By 1764, they controlled the territory between the Jhelum and Chenab. By the 19th century, Ranjit Singh found a single, compact and consolidated Sikh State. Later when the British power was established in India, Ranjit Singh was defeated. The Sikh provinces were added to the British empire.

CHAPTER XVI

THE ADVENT OF EUROPEAN TRADERS IN INDIA

Loss of the Land-route and Discovery of Sea route

From every early centuries, India had commercial contacts with the western world. The trade was then carried through the land. In 1453 these land routes fell into the hands of the Turks. They prevented the Europeans from passing through these routes. From this time, the European powers were attempting to discover a sea-route to India. After 200 years of hard attempts, Vasco da Gama, a Portuguese navigator succeeded in finding a sea-route to India. On May 29th 1498, his fleet touched

Kozhikode on the Malabar coast. This marked the beginning of the portuguese power in India.

RISE AND FALL OF THE PORTUGUESE POWER.

BEGINNINGS. After the return of Vasco da Gama the Portuguese government sent further expeditions to India. In 1500 Cabral landed at Cochin and established a factory. In 1502 and 1524 Vasco da Gama made two more expeditions. These helped the development of Portuguese power and influence in India. The Portuguese were fortunate in the particular circumstances prevailing in the west coast at the time. Dissension among ruling powers, the help rendered by the native rulers, the abundance of trading materials and the religious toleration promised by the native rulers facilitated the rapid rise of Portuguese power in India.

GROWTH. When the Portuguese gained a footing in India, the King of Portugal appointed *Francisco da Almedia* as the Viceroy of the Indian provinces. Under him the Portuguese power in India grew up. He stationed trained soldiers in important factories. Defeating the Zamorin's fleet and Egyptian fleet he strengthened Portuguese naval power. The Muslim power on the sea was destroyed. Portugal emerged as the supreme naval power. *Almieda* was followed by *Albuquerque*. He decided to build up a Portuguese empire in India. He began to conquer places of commercial importance. He conquered Goa from the Bijapur Sultan. Fortresses were built at strategic points. He conquered Malacca in the Malaya Peninsula. In short he established and consolidated a Portuguese empire in the East. He helped the cultural and economic progress of the nation by a series of ameliorative measures.

A good system of Government was established. Indians were given western training. Many schools were started for the education of the Indians. A new system of coinage was introduced. Justice was made quick and impartial. He had good relations with the native rulers. In general his was an enlightened and liberal administration. However his attempt at intermarriages was not very successful. Yet Albuquerque is remembered as one of the greatest of Portuguese Viceroys.

DECLINE. His successors were weak and inefficient. With the coming of new western powers in India the Portuguese power declined. Their empire was conquered by the Dutch and the English. Only Goa, Daman and Diu remained in their hands.

CONTRIBUTIONS.

The Portuguese introduced various European goods into India. They were also responsible for beginning scientific research on Indian plants. They introduced the modern method of printing. Training houses for Indian priests were started at Goa and Verapoly. The ornate architecture and the bangalow type of building was introduced in the Malabar coast by the Portuguese. It was in the field of religion that they have done the most effective contribution. Under their inspiration Christian missionaries came to India. The most prominent of these missionaries was Francis Xavier. He has done splendid work in the cause of Christianity. Many churches were built in India under the Portuguese. During their Period there was increased trade contact between India and the West.

CAUSES FOR THEIR DECLINE

1.- The policy of forcible conversions followed by the successors of Albuquerque.

2. Opposition of the English and the Dutch.
3. Inefficiency of later viceroys.
4. The limited resources of the mother country.
5. Loss of the command over seas.

THE Dutch - RISE AND DECLINE

Soon after the decline of the Portuguese power in India the Dutch tried to establish their power in India. In 1604 they entered into a treaty with the Zamorin of Kozhikode. Soon they built factories at Masulipattanam, Pulicat, Surat, and Nagapattanam. In 1661 Quilon and Crangannore were captured. By 1663 the Raja of Cochin was subjugated. Later they attempted a conquest of Travancore. But at Colachel in 1741 they were totally defeated by Marthanda Varma the ruler of Travancore. Soon the English captured their remaining provinces. Thus the Dutch power in India came to an end.

THE ENGLISH.

By 1600 the English turned their attention to India. In that year the merchants of London formed the East India Company under royal charter. But the company had to face the serious opposition of the Portuguese. Hence in 1606 James I sent a messenger to the court of Jehangir, requesting him permission and facilities for trade with India. His mission failed. Later in 1612 Sir Thomas Roe met the Mughal emperor and got permission for trade. Permission was granted for a factory at Surat. Soon the

English were allowed to establish factories at Agra, Ahemadabad, Masulipattanam, Armagon and Madras. By 1639 Madras was made their headquarters. In 1641 Fort St George was built. By 1761 English settlements were started at Hughli, Patna, Kasim Bazar. and Dacca. Later Charles II got Bombay from the Portuguese King as dowry. By 1609 the English started a settlement in Culcutta.

THE FRENCH. By this time the French too began to take interest in trade with India. In 1665 the French East India company was started under royal orders. In 1667 a French factory was started at Surat. In 1674 Pondicherry was acquired and fortified. Soon in Chandrangore, Mahe, Kariakal and Balasore, French settlements were started. Pondicherry became the center of their settlements. It was under the merchant-adventurer Martin that the French established these settlements. By 1740 the French began a policy of expansion under Dupliex. The French became serious rivals for the growing English power in India. In short the commercial and colonial rivalry between the French and the English was begun.

ANGLO-FRENCH RIVALRY.

The rival interests of England and France in India inevitably led to the outbreak of a series of wars. The ambitious designs of Dupliex, the French governor, led to the interference in the internal quarrels of native kings. The British, in turn, jealous of French power took opposite side. They too interfered in the internal matters and supported those opposed by the French. Thus quarrel between the native rulers resulted in the growing rivalry

and consequent war between the English and the French, who supported rival kings. It was in the Kingdom of Carnatic that the reactions of this rivalry found scope for penetration.

The Three Wars of the Carnatic-rivalry in the South.

1. THE FIRST CARNATIC WAR. When the Austrian succession war was declared in Europe, the French and the English taking opposite sides Dupliex, the French governor, conquered the English settlement of Madras. The Nawab of Carnatic was displeased at this rivalry between foreign powers in India. He demanded the return of Madras to the English. The French refused. A war ensued. But the Nawab was defeated. Finally when Austrian War of succession came to a close Madras was restored to the English.

2. THE SECOND CARNATIC WAR. Dupliex, who was waiting for an opportunity to strike at the English power found means in the disputed succession in Hyderabad and Carnatic.

1. HYDERABAD. Hyderabad was ruled by Asaf Jah. In 1748 Asaf Jah died. Two rivals rose up to contest the throne. His son, Nasir Jang, and his grand son, Musaffar Jang, were the rival claimants. Dupliex, finding an opportunity to increase his influence and destroy English power, supported Musaffar Jang against Nasir Jang. The English, in turn, supported Nasir Jang. Soon war was declared. Nasir Jang was defeated and killed. The French candidate, Musaffar, came to the throne. Thus French power was established in Hyderabad.

2. CARNATIC. Anwar-ud-din was the Nawab of Carnatic. Chanda Sahib attacked Anwar-ud-din's claims to the throne. Hence two claimants rose up in Carnatic. Dupliex supported Chanda Sahib. The English supported Anwar-ud-din. In the war that followed Anwar-ud-din was defeated and killed. The French supporter Chanda Sahib, became the Nawab of Carnatic. Thus French power was established in Carnatic too.

At this time the son of Anwar-ud-din, Mohammed Ali, sought refuge in the Tiruchirappali Fort. The English under Robert Clive promptly came to his aid. While Chanda Sahib was trying to capture Mohammed Ali at Tiruchirappali Clive and his men conquered the capital of Carnataka, Arcot. At this Chanda Sahib returned to Arcot. Meanwhile Mohammad Ali escaped. In the siege of Arcot Chanda Sahib and his French supporters were defeated. Chanda Sahib was captured and executed. Mohammad Ali became the Nawab of Carnatic. Dupliex's power fell. English power and influence began to rise up. The downfall of the French power was thus begun.

3. THIRD CARNATIC WAR. In 1756 the Seven Years War was declared in Europe. The English and the French took opposite sides in the war. Hence soon after the declaration of this war, rivalries began in India also. The English army under Forde captured Masulipatanam. In 1760 in the battle of Wandewash the English commander Sir Eyre Coote defeated the French. In 1761 Pondicherry was captured. In 1763 by the Treaty of Paris the war came to a close. At the end of the war though Pondicherry was captured. In 1763 by the Treaty of Paris the war came to a close. At the end of the war though Pondi-

cherry was given back to the French their power in India disappeared permanently.

Beginnings of British Supremacy.

THE BRITISH IN BENGAL. From the very early years of their coming to India, the English had establishments in Bengal. By 1690 they got Calcutta. By 1734 Aliwandi-Khan, the Nawab of Bengal declared himself independent from the Mughal emperor. He followed a friendly policy towards the English. But his son Siraj-ud-daula followed a hostile policy towards the English. He refused permission to fortify Calcutta during the Seven Year's War. But the English fortified inspite of opposition. The Nawab marched against the English, conquered Calcutta and captured some Englishmen. They were imprisoned in a dark room where they died of suffocation. This is often called the Black-Hole tragedy.

Clive's march to Bengal and the Battle of Plassey

Hearing about the conquest of Calcutta and the atrocious massacre of the Englishmen, the English sent Clive a proved commander and Watson, a successful admiral. Arriving in Bengal they reconquered Calcutta and brought the Nawab to terms of peace. But Clive was determined to overthrow Siraj-ud-daula, He conspired with Mir Jafar, the Nawab's commander. Mir Jafar was promised the throne of Bengal if he supports Clive against Siraj ud-daula. It was agreed. Clive declared a war against the Nawab. Mir Jafar, his commander, changed sides during the course of the war. In the battle-field of Plassey in 1757 Siraj-ud-daula was defeated and killed. Mir Jafar was made the Nawab of Bengal. Thus the Nawab of Bengal became an English Vassal. British supremacy in India was then and there begun.

Clive's return home and later developments in Bengal-Battle of Buxar.

By 1766 having laid the foundation of the British empire the veteran commander, Clive, returned to his land. During this period the English found that Mir Jafar was in financial difficulties. He was inefficient and weak. So they deposed him and enthroned his son-in-law, Mir Kasim. After coming to power Mir Kasim was found trying to go against the interests the English. So he was deposed and Mir Jafar was reinstated.

Mir Kasim was now greatly displeased. He determined to fight out the English. He entered into an alliance with Shah Alam, the weak Mughal ruler, and the Nawab of Oudh. The combined native army marched against the English. In the battle of Buxar 1764 the native army was sadly defeated by Major Munroe.

CLIVE'S RETURN TO INDIA-CONSOLIDATION OF BRITISH POWER. 1765 Clive returned to India. He now took measures for consolidating British power in India. He entered into a treaty with the Mughal emperor and the Nawab of Oudh. Accordingly the Mughal emperor granted to the British the right of enforcing financial and judicial power in Bengal, Bihar and Orissa. In return he was to receive annual pension and British protection. The Nawab of Oudh agreed for a defensive alliance and gave up the districts of Kora and Allahabad to the British. He also agreed to pay an indemnity of 50 lakhs rupees.

He then turned to administrative reform. He established a system of "double government." Accordingly the right of collecting taxes remained with the British. They were also in the complete charge of administration.

The Nawab and the emperor still remained in power as the heads of administration. This system of government resulted in a divorce of power from responsibility. He abolished the practice of receiving presents. He abolished the double batta paid to army officers even in peace time.

Clive left India in 1797 after a period of glorious service in the interests of his native land. But his conquests and administration in India were severely criticised by his enemies at home. So he was impeached by the parliament. He felt disgraced and humiliated. In 1774 he committed suicide.

Causes for English Success and French Failure in India

1. The superior naval power of the English.

The English had a very powerful and well-equipped navy. In the early days of European contact with India the mastery over the sea was a powerful factor in deciding commercial or colonial success. Britain was fortunate in the possession of this factor in a well-equipped navy. The English navy served as a net-work helping the flow of men and materials from England to India. The English mastery over the sea obstructed the work of the French navy. Thus the English navy helped English success and French failure.

2. Financial stability.

While France was experiencing a period of financial break-down both at home and in India, England found herself financially stable behind a prodigious income.

The costly wars and ingenious plans of Dupliex, the French Governor, involved expenses which neither the French Government nor Dupliex himself could bear. Most of the French plans failed due to the lack of resources. Thus the financial stability of England and the financial weakness of France led to the English success.

3. *The independence the English East India Company.*

The English East India Company was a purely private body free from any Governmental interference or control. The plans and policies of the company were formulated with the sole motive of commercial success. Governmental interference or political consideration had not delayed or hindered the Company's progress or activities. This accounted for the quick progress of the Company.

But the French East India Company was mainly a state enterprise. It was organised, controlled and directed by French Government. Hence the company's activities in India were subjected to unhelpful hindrance by the Government at every stage. Every action of the Company had to be sanctioned by the Government. Hence the Company had many disadvantages in military and commercial fields in arriving at quick decisions.

4. *The Excellence of British leadership.*

England was fortunate in having the services of a batch of very eminent admirals and generals. Clive and Watson proved to be masters of strategy. Their mature strategy and daring adventure had no comparison with French leadership. Even Dupliex, the greatest of French Generals, committed serious mistakes of strategy. In the

place of generals of the calibre of Clive, the French had third-rate men who were quarrelling among themselves.

5. *Co-operation of the English navy and army.*

The British navy and army worked with admirable unity. The army and the navy complemented and supplemented each other. In all the military operations the English army and navy co-operated admirably. This accounted for English success in all the theatres of war. But with the French it was a sad story of rivalry between the army and the navy. In the absence of united effort the French military operations inevitably failed.

Warren Hastings

After the return of Clive a line of weak rulers came to power. The British administration suffered a great set-back. It was at this time that Warren Hastings was appointed as the Governor of Bengal. He began to rectify the defects by a series of reforms.

His reforms (1) He abolished the system of 'double government'.

(2) The revenue administration was brought under the direct supervision of the Company.

(3) A Board of Revenue was set up. English officials under the board were given charge of the collection of revenue.

(4) The Revenue headquarters was shifted to Calcutta.

(5) Nawab's allowances were reduced.

(6) Company officials were refused permission for trade.

(7) A bank was started at Calcutta and the coinage was reformed.

(8) Judicial administration was reformed. A civil court was established in each district. The supreme civil court and the supreme criminal court heard appeals from the lower courts. The Hindu and Muslim law codes were revised.

(9) He established the Royal Asiatic Society to encourage and promote research in Indian history.

REGULATING ACT. The British administration in India was severely criticised by the British public. At this time the Company was in financial difficulties. It applied for a loan from the British government. There was widespread demand for government interference in the Company's administration. Hence the government taking the opportunity offered by the application for loan from the company established a control over the Company by the passing of the Regulating Act of 1773. According to this act.

(1) The Governor of Bengal became the Governor General.

(2) Madras and Bombay were brought under him.

(3) A supreme court was established at Calcutta.

(4) The British government took control over the working of the Company.

According to this act Warren Hastings became the first Governor General.

WARREN HASTINGS—GOVERNOR GENERAL

His relation with the native rulers

(1) **THE MUGHAL EMPEROR.** The allowance to the Mughal emperor was stopped when he was found working against the Company. The districts of Kora and Allahabad were conquered from him.

(2) **THE NAWAB OF OUDH.** The districts of Kora and Allahabad were sold to the Nawab of Oudh for fifty lakhs. Moreover he entered into a treaty with the Nawab. According to this treaty, known as treaty of Benaras. Hastings promised military assistance to the Nawab whenever required. Hence when in 1774 the Nawab of Oudh decided to conquer Rohilkhand, the English were obliged to send help against a country which was almost friendly to the English. This war is known as the Rohila War.

(3) *The Marathas.* To assist Raghoba to become the Peshwa, Hastings decided to fight against the Maratha confederacy. This war is known as the first Maratha War. It ended in 1785 by the Treaty of Salbai, which gave no gains for the English.

(4) *Hyder Ali.* In 1778 when the war was declared between England and France in Europe, Hastings conquered Mahe. But Hyder Ali, the Sultan of Mysore,

opposed the conquest of Mahe by the English. A war ensued. In 1781 Hyder was defeated at Portonovo. He died in 1782. Later his son took up the fight. By 1784 Tipu Sultan, the son of Hyder, came to terms with the English by the Treaty of Mangalore.

WARREN HASTINGS, FINANCIAL EXACTION AND MISRULE

The costly wars drained his treasury. In search of new sources of income Warren Hastings took up certain undignified and illegal financial exactions. They were:—

(1) Chait Singh, the Raja of Benarees, was arrested and deposed on his failure to give a special contribution of five lakhs continuously.

(2) The Begums of Oudh were heavily burdened by financial exaction on a charge that they had helped Chait Singh against the English.

(3) Nandakumar, a supporter of his enemy, was illegally imprisoned, tried and executed on a charge of forgery, merely because of his enmity towards him.

By 1785 Warren Hastings returned to his country after a period of thirteen years in the service of this land. Undoubtedly he was a builder of the British empire in India. By bribery, corruption, illegal exactions and unnecessary wars he strengthened English position in India. Yet he must be credited with the establishment of strong administration in India. He laid the foundations of the British Indian administrative system. The high handed measures of Hastings came in for much criticism. The unnecessary wars and the illegal exactions were violent.

tly criticised by British Paralamentarians. Finally when Hastings returned to his land he was impeached but acquitted.

HAIDER ALI AND TIPU SULTAN

HAIDER ALI. The unsettled nature of the times helped the rise of a new Muslim dynasty under Haider Ali in Mysore. Haider Ali was a soldier. Mysore at the time was ruled by very inefficient kings. Under these kings Haider rose up to very high positions in the army. In 1755 he was appointed as the Viceroy of Dindigal. In this capacity Haider strengthened his position. He practically controlled the whole administration of mysore. By 1756 the king of the Mysore died. Soon Haider took up the administration and declared himself the Sultan.

HAIDER'S WARS. Soon after his coming to power Haider began to conquer neighbouring territories. - He captured Baramahal, Bendore, Malabar and Coimbatore.

WAR AGAINST NIZAM. These plunders and conquests of Haider resulted in a coalition of the Nizam of Hyderabad and Marathas. Soon a war followed. Haider was defeated. He agreed to the terms of peace.

FIRST MYSORE WAR. Soon Haider got the support of the Nizam for a war against Mahammed Ali of Karnatic. The English came to the help of Mahammed Ali. War followed. During the course of the war Nizam changed sides. Yet Haider ravaged Madras and brought the English to terms. According to the terms of peace the British promised to give military help whenever required by Haider.

SECOND MYSORE WAR. In 1770 the Marathas invaded Mysore. Haider prayed for British help. They refused.

Haider wanted to break vengeance. Hence when in 1778 the English captured Mahe, Haider protested. War followed. But finally Haider was defeated. By 1782 Haider died. The battle was continued by his son Tippu.

TIPPU SULTAN. He was determined to root out British power from India. With this aim in view he strengthened the defence of his kingdom, reorganised his army, dismissed disloyal officers and kept friendly relations with the French. He sent ambassadors to Arabia, Kabul, Constantinople and Mauritius, to secure their help against the English. The conflict between the English and Tippu became inevitable. This happened in the third Mysore War.

THIRD MYSORE WAR. When Tippu invaded Travancore, the English offered resistance. A war was declared. The English, the Marathas and the Nizam of Hyderabad entered into coalition against Tippu. He was defeated at Seringapatam. He sued for peace. In 1792 the peace of Seringapatam was signed. Tippu agreed to surrender half of his kingdom to the English. He was also to pay a huge war-indemnity.

FOURTH MYSORE WAR. In spite of the peace treaty Tippu was attempting to destroy British power. He trained his army under French officers, improved the defences of the Kingdom and maintained secret contacts with Napoleon of France. When Lord Wellesley, the new Governor-General came over to India in 1799 he realised the danger of Tippu. Upon this Wellesley demanded complete submission of Tippu. He refused. A war was declared. This is known as the Fourth Mysore War. Sir Arthur Wellesley marched upon Mysore. Tippu was

defeated. He died gallantly fighting in the battle-field. Mysore now became an English territory. The old Hindu dynasty was reinstated.

Haider and Tippu deserve an abiding place in India's history. At a time when the foreigner was penetrating into India, they had the sense of patriotism and political acumen to resist the onward march of a foreigner in India. Had the Nizam and the Marathas co-operated with these great patriots in the preservation of Indian independence our history would have been entirely different. They died as martyrs to the cause of independence.

CHAPTER XVII

ESTABLISHMENT OF BRITISH SUPREMACY

WELLESLEY. From 1798 onwards the British rulers in India were attempting to establish the complete supremacy of Britain over India. For a time they followed a policy of non-intervention, satisfied with the extent of their empire in India. But soon it was found to be dangerous. When Wellesley came to India he found the situation delicate. The Nizam of Hyderabad made himself bold to organise an army against the English. Maharathas felt powerful to challenge British power in India. The French menace became dreadful with the emergence of Napoleon's militarism. Tippu Sultan of Mysore, bent upon vengeance was trying to gather power with the help of French military officers. He was training his soldiers under the French officers. Thus the British empire in India was being threatened from within and without.

Under these circumstances Wellesley decided that either the English must become the supreme power in the country or leave the country. He took up a policy of conquests and annexations, leading to the establishment of complete supremacy.

HIS METHODS. To establish British supremacy in India, he had recourse to many means. The first of these was the *Subsidiary system* or Subsidiary alliance.

According to the system (1) The native rulers coming under the scheme were guaranteed protection from invasion by the English.

(2) They were to give up control over foreign relations and policy to the British.

(3) They were to accept a British resident and maintain a British contingent in their kingdom.

(4) The rulers were obliged to expel all foreigners other than the English from their country.

HOW THE SYSTEM WORKED. Wellesley forced native rulers to accept this system. Thus in 1798 the first Subsidiary treaty was signed by the *Nizam of Hyderabad*. The district of Cuddāpah, Bellary and Ananthapore were ceded to the British for the maintenance of the army. In 1799 the new *Raja of Mysore* entered into the Subsidiary Alliance. In 1801 *Nawab of Oudh* became a Subsidiary ally. Soon the *Rajput* states and *Bharatpur* became allies. In 1803 the Mughal emperor *Shah Alam* became a Subsidiary ally. Later consequent to the war between Peshwa Baji Rao and Holkar, the Peshwa sought British

help and signed the Subsidiary Treaty. All the Marath chieftains except Holkar submitted to British protection. Thus British supremacy was complete. British troops were stationed in some of the most important cities.

HIS ANNEXATION. To bring about greater political unity. Wellesley next turned to certain conquests. Thus in 1799 the Raja of Tanjore was pensioned off and his kingdom was annexed. In 1801 after the death of the Nawab of *Carnatic* his kingdom was annexed for reasons of maladministration and hostility towards the English. When in 1799 Tippu Sultan challenged British power and conspired with Napoleon, Wellesley dealt the situation with a firm hand. He demanded the absolute submission of Tippu. On Tippu's refusal Wellesley marched to Mysore defeated Tippu and annexed the State. Mysore was parceled out to the Nizam and the Marathas in return for their help. The old Hindu dynasty was reinstated.

With the death of the Nawab of Carnatic, Wellesley feared that the Successor may be disloyal to him. So on July 1801 he took over the administration of Carnatic and pensioned off the Nawab. Similar was Wellesley's treatment of Oudh. He demanded increased subsidy from the Nawab. Though the Nawab refused at first he made payments later. Yet Wellesley demanded the surrender of more than half of his territory. It was surrendered. He also took very stern and effective measures against the French. He brought the districts of Ahmednagar, Broach and the territory between the Ganges and the Jumna.

Thus by subsidiary alliances and annexations Wellesley brought about the establishment of British supremacy in

India. By his cruel, ruthless and bold policy of annexations and forcible alliances he struck at the Maratha power, destroyed Mughal power and established stability of the British power. In the words Dr. V.A. Smith. "The Marquess of Wellesley is undoubtedly entitled to a place in the front rank of the Governor-Generals by the side of Warren Hastings, Marquess Hastings and Lord Dalhousie"

LORD HASTINGS. From Wellesley's return to England till Hasting's coming over to India a line of Governor, Generals believing in the policy of non-intervention ruled over India. This helped the growth of many rebellions in India. The Marathas revived their power. The Gurkhas made bold to challenge British power. A set of plunderers known as Pindaris were engaged in plunder and pillage. In general there was growing danger for the British power in India. It was under these circumstances that Lord Hastings came to India. He reversed the policy of his predecessors and followed the policy of expanding and reasserting British supremacy. He began with the work of consolidating British power.

(1) **SUPPRESSION OF THE GURKHAS.** Hastings turned his attention first to the troublesome Gurkhas of Nepal. In 1814 he declared a war against them. During the course of the war the British captured Khatmandu, the capital of Nepal. The Gurkhas sued for peace. By the treaty of Sagauli in 1816 they gave up Kumaon and Garhwal to the British.

(2) **SUPPRESSION OF PINDARIS.** Pindaris were a set of plunderers. They murdered innocent people and plundered houses as well as countries. In 1815 they plundered the British territory. Hastings began a ceaseless campaign

against these anti-social elements. By 1817 the Pindaris were encircled and their leaders were executed. The Pindari terror was thus exterminated.

(3) **DESTRUCTION OF MARATHA TERRITORY.** In 1815 the Peshwa revolted against the British and burnt the British Residency at Poona. A war followed. The Peshwa was defeated and he fled to Berar. His provinces were annexed to the British dominions. Later Holkar also was defeated and he became a vassal of the English.

Thus Hastings achieved the solidarity of the British dominion in India. He suppressed the Pindaris and the Gurkhas, crushed the Maratha confederacy, and the Sikh friendship was maintained. The British dominions were now extended. It extended from Cape Comorin to the banks of river Sutlej. British supremacy had been firmly established.

From Hastings' return in 1823 till Lord Dalhousie's coming to India, several Governor-Generals ruled India, Lord Amherst, William Bentick, Metcalfe, Auckland, Ellenborough and Hardinge were the important Governor-Generals of this period. Under them further expansion and consolidation of the British power was effected.

Lord Dalhousie

He succeeded Lord Hardinge as Governor-General. He was an imperialist by instinct. He wished to bring about the political unity of India by eliminating the innumerable small kingdoms in India. Hence he began a period of annexation, consolidation and development. On grounds of misgovernment Oudh was annexed. He forced

certain rulers to assign districts to the Company in settlement of arrears of subsidiary dues. This is known as annexation by assignment.

ANNEXATIONS. To help him in the annexation of states he evolved a doctrine known as the '*Doctrine of Lapse*'. According to this, states were to lapse to or to become parts of a British dominion when the ruler of a state died without male heirs. By the application of this rule, Satara Jaipur, Sambalpur, Baghai, Udaipur, Jhausi and Nagapur passed to the British.

Again he annexed certain kingdoms for fear of trouble from those parts. He abolished these sovereignties. Thus after the death of the Nawab of Carnatic in 1853 that kingdom was added to the British dominion. In 1855 Tanjore was annexed. He is rightly called the builder of the British empire in India. He used to take advantage of every opportunity he got for consolidation British territories and extending the limits of the empire. Dalhousie abolished many titular rulers. Thus the rulers of Tanjore and Karnataka who had been pensioned of by Wellesley were disallowed continued pension. In repayment of the money that Nizam owed to the English, Dalhousie forced the Nizam to surrender Berar to the company. In Oudh too Dalhousie took very stern measures. On reports of misrule in Oudh he himself toured round the state and returned convinced of the state's rotten administration. He proposed to the Nawab to transfer the entire civil and military powers to the British and remain a titular sovereign. The Nawab refused to comply and he was deposed. The annexation of Oudh created feelings of despair and fear in the minds of the rulers of Indian states. In his attempt to abolish titles and pensions he

was harsh to many. Thus in 1852 when peshwa Baji Rao II died Nana Sahib, his adopted son, asked for the recognition of the company. Lord Dalhousie rejected the claim of Nana Sahib and the pension of Rs. 5 lakhs which was paid to Baji Rao was now discontinued. Similarly in 1855 when Nawab of Carnatic died Dalhousie refused to recognise the heir. He considered the treaty with the dead Nawab as purely personal. So the treaty ended with the Nawab and the state became a part of British empire. The Rajah of Tanjore was a king without kingdom drawing a pension from the British government. On the death of the Rajah, Dalhousie stopped the pension and confiscated the jagirs.

WAR (1) THE SECOND SIKH WAR. In 1848 he began the regular conquest of the Punjab. At the end of the war the Punjab was annexed. Thus the British dominions were pushed to the limits of the Afghan hills. A separate commission was appointed for the administration of Punjab.

(2) SECOND BURMESE WAR. In 1852 he began a war for the conquest of Burma. At the end of the war, Lower Burma was annexed. The real cause of the war was Dalhousie's desire to outst European traders from Burma. He was waiting for an opportunity to interfere. This he got from a petition sent by the English traders complaining on wrongs done to them. Dalhousie immediately declared war and he held the view that 'the annexation was unavoidably demanded by sound views of general policy'.

EFFECTS OF THESE ANNEXATIONS. (1) It extended the limits of the British empire and brought about political unity.

- (2) The income of British Government increased.
- (3) Yet it created a feeling of anxiety and dissatisfaction among the natives.
- (4) A growing spirit of resentment and hatred towards the British was evinced after his annexations. This led to the Great revolt of 1857.

Over and above all these conquests Lord Dalhousie had done meritorious service for the economic progress of the nation. By his remarkable administrative capabilities he exacted the gratitude of the Indians. He opened up railways, telegraph, postage, introduced new system of education and established the Central Legislative Council. He is often described as the "Maker of Modern India".

LORD CANNING. He succeeded Dalhousie in 1856. His period witnessed a great national uprising known as the *Great Mutiny of 1857*.

THE GREAT MUTINY OF 1857

(1) **CAUSES.** The policy of annexation followed by the English Governor-General like Wellesley and Dalhousie made the people discontented and suspicious. People looked upon the English as a set of hated conquerors. They were preparing to destroy the conqueror.

(2) The British dismissed innumerable officers from the conquered places. These dismissed officers, having lost their power and influence, felt highly dissatisfied. The deep seated hatred of these erstwhile officers created growing discontent in the country.

(3) The social reforms of the English created growing suspicion among the people. The abolition of Sati, the grant of inheritance right to Christian converts and a series of other social measures were looked upon as an invasion upon Indian culture and religion. It created great resentment among the orthodox Hindus.

(4) The discontent of the army was the immediate cause of the revolt. Soon after Canning's assumption of power he tried to enforce stricter discipline among the Indian sepoys. This created resentment among the Indian soldiers.

(5) Over and above this, the British Government demanded overseas service from the Indian soldiers. They were asked to go to the different parts of the British empire to serve the British Government. This made still greater opposition from the Indian soldiers.

(6) This growing fire of discontent had been fanned up by the rumour that the cartridges used in the rifles were greased with the animal fat. The sentimental opposition of the Hindus to animal slaughter created a wave of resentment against the use of rifles having cartridges greased with animal fat.

COURSE. These factors prepared the ground for a great rising. It first began in Meerut where the sepoys mutined. Soon it spread to Oudh, Rohilkand and other parts of Central India. When things took such a turn the discontented native rulers also rose up against the British Government. Thus Bahadur Sha, Nana and Baji Rao joined the revolt. The pensioned Mughal ruler Sha Alam was declared as the emperor by the rebels. For a time the

situation was out of control. British position became dangerous. But soon British soldiers rushed to the troubled areas. The rebels continued to fight. In Lucknow, Kanpur and other places open fight went on between the British and Indian soldiers. The Indians ultimately yielded. The position was brought under British control.

The British now began a period of revenge. Bahadur Sha and other leaders were executed or imprisoned. Thousands of citizens were massacred. Yet the revolt in Central India was continued by Rani Lekshmi Bai. But finally with her death in the battle-field revolt was curbed down. The children and grand children of the Moghul ruler were shot down. The prominent leaders were sent to the gallows. By 1858 British supremacy was once again established and the national spirit was destroyed.

(1) **RESULT.** The revolt of 1857 was considered as the effect of the degeneration of British administration. So the British Government decided to take up complete control of Indian administration. Hence in 1858 the British parliament passed an act transferring the administration of India from the East India Company to the British Crown. According to this act certain constitutional changes were effected. These changes were declared by the Royal Proclamation of 1858 which offered Britain's sympathy and understanding.

(2) The revolt estranged feelings of the Indians and the British. Since the revolt a growing hostility between the British and the Indians was noticed. The sad scenes of massacre and execution of 1857 poisoned the Indian mind against the British.

Moreover, it created growing enmity between the Muslims and the Hindus. The Muslims complained lack of co-operation and sympathy from the Hindus in the rising of 1857. They complained that they were forced to fight singly against the Europeans. This misunderstanding sowed the first seeds of communal disunity in India.

(3) During the course of the revolt the Zamindars and certain princes helped the British against the Indians. So after the revolt the British government was much interested in the permanence of these elements.

(4) Finally the lessons of the mutiny led the British rulers to a period of reaction and inactivity. After the mutiny the British administration was averse to 'progressive reforms. In general a spirit of reaction and inactivity was evinced.

CHAPTER XVIII

ATTEMPTS TO ENSURE PROGRESSIVE ADMINISTRATION

Till now the slow stages in the establishment of British supremacy in India were surveyed. Next a discussion of the attempts made by the British rulers to ensure progressive administration is to be taken. Here again we trace back from the early stages down to the period of Dalhousie.

CLIVE. It was under him that British administration actually began in India. He began the system of 'Double-Government' which was a great failure.

WARREN HASTINGS. Under him, attempts were made to rectify the defects of the Double-Government. He created a Board of Revenue and appointed English collectors to collect taxes. He effected certain judicial reforms by establishing local courts and a supreme court. He thus began a sound administrative machinery.

CORNWALLIS—REFORMS

(1) CIVIL SERVICE. He effected very important measures to weed out corruption from the Government. The officers of the company at the time were underpaid. Hence they received commissions in the collection of revenues. They were also engaged in private trade. They accepted gifts and presents from private individuals. Lord Cornwallis found these practices unhealthy. So he prohibited the company's officials from receiving presents, gifts, or commissions. They were also disallowed to engage in trade. To keep them away from temptation of corruption he raised their salaries.

Again he effected the separation of executive and judicial functions of civil servants to avoid misuse or abuse of power. The administrative reforms of Lord Cornwallis entitles him to be called 'the founder of the Indian civil service'.

(2) POLICE. Till the time of Lord Cornwallis there was no organised police force in the country. The Zamindars used to take up police powers. So Lord Cornwallis organised a regular police service. The District judge was given the power to control the police force.

(3) JUDICIAL. Cornwallis was also responsible for reorganising the Indian judiciary. He established Munsif's

Court, Ameen's court, and Registrar's court in large towns. Powers and privileges of these courts were specified.

Above these courts he established District courts. The company's territory in India was divided into districts both for administrative and judicial purposes. A civil court under a European judge was established in each district.

Above the district court he established four provincial courts at Calcutta, Dacca, Murshidabad and Patna. Appeals from these provincial courts were heard in the Sadar Diwani Adalat (civil court) and Sadar Nizamat Adalat (criminal court).

The District judges were to have purely judicial functions and their revenue functions were given to a new officer called collector. European judges were asked to go on circuit to try criminal cases. This avoided undue delay in the disposal of cases. The Hindu and Muhammedan laws were to be followed by judges in cases dealing with the Hindus and the Muhammedans. He also effected a codification of rules and regulations to be observed by the police and judicial officers. This code was known as the Cornwallis code.

PERMANENT SETTLEMENT. This was the most important of his reforms. According to this settlement Zamindars were declared as the real owners of the land. They were to pay fixed revenue to the Government. In 1793 the assessment was fixed. It was to be permanent. But this reform resulted in the exploitation of the poor agriculturists by the Zamindar. In general, Cornwallis's Land Settlement is considered to be an unwise step.

In spite of defects Cornwallis had done something substantial for the evolution of a sound administrative machinery. He ruled as an administrator.

LORD HASTINGS. He began regular attempts to improve the Indian administration. First he introduced certain:—

JUDICIAL REFORMS. They were:—

- (1) The powers of the collector were enlarged.
- (2) Indians were given a share in administration.
- (3) Disposal of cases was made quick and easy.
- (4) The village community system was revived.

REVENUE REFORMS.

- (1) Assessment of revenue was made periodical.
- (2) The rights of the peasants were protected.

EDUCATION.

- (1) Vernacular schools were started.
- (2) Missionary colleges were started.
- (3) The freedom of the press was guaranteed.

PUBLIC WORKS.

- (1) New roads, canals and bridges were constructed.
- (2) Sanitation was much improved.

Thus Hastings continued the good work begun by Cornwallis to bring about better and progressive administration in India.

WILLIAM BENTICK. Under Bentick India made quick strides of progress. British administration in India began to take interest in the betterment of the Indians. A series of social and administrative reforms were introduced. The bold, wise and beneficent reforms Bentick introduced changed the nature of British administration. It marked an era of progression.

ADMINISTRATIVE REFORMS. He introduced measures of economy in administration. The fabulous salary of the British officials was reduced to a reasonable level. The expenses in the army was considerably reduced. He found out new sources of income for the state. These measures ensured the financial stability of the Government.

The North West Province was given to the charge of a separate chief and a separate board of revenue. Then he effected certain important changes in civil administration. The offices of the Collector and District Magistrate were combined. Indians were given increased share in administration. This eliminated a major cause of discontent among the Indians.

JUDICIAL REFORMS. The provincial courts were found unsuitable and were abolished. Judges with integrity and character were appointed. Corrupt judges were dismissed. Local language was permitted in courts of law.

EDUCATIONAL REFORMS. It was in the sphere of education that Bentick made his most significant contribution. On the advice of Lord Maccauly he introduced English as the medium of instruction in schools and colleges. Bentick was also responsible for the establishment of many schools

to several departments. This made the administration more smooth and effective. To ensure better personnel in the service of the government he introduced the system of competitive examinations. The Governor General's council was reorganised and two new members were added. The seat of the government was transferred to Simla. Bengal was made separate province.

(2) **MILITARY.** Realising the possibilities of a revolt, Dalhousie turned his attention to reorganise the army. He wanted the army to be well distributed in the whole of India. So he began the general movement of forces from Bengal to west. The headquarters of the army was shifted to Simla. The Gurkhas were recruited into the Indian army. A new irregular force was raised in the Punjab. The strength of the British army in India was considerably increased.

EDUCATION. On the recommendations of Sir Charles Wood he established a separate department of Education. The vernacular language was given importance. Many schools and colleges were started with government grant. Private enterprise was enormously encouraged. Three universities were started in Madras, Bombay and Calcutta almost on the model of the London University. He tried to popularise female education. Technological education and Research were also encouraged.

COMMUNICATION. An imperialist by instinct, Dalhousie considered the development of communication as highly important from the military point of view. So the Grand Trunk road was constructed from Calcutta to Delhi. He invited British companies to take up the construction of Railway lines in India. With the encouragement he gave

a few strategic railway lines were constructed. The first railway to be constructed during his time was the one connecting Bombay to Thana. He was also responsible for the introduction of Telegraph in India. Various parts of India were linked up by telegraph wires. Again, on the recommendations of a commission, Dalhousie reorganised the postal system.

PUBLIC WORKS. On the recommendations of a commission a separate public works department was established in every presidency. This department was given the task of constructing roads, canals and bridges. He gave increased attention to irrigation. River navigation and steam service were improved and developed.

ECONOMIC To improve Indian agriculture, Dalhousie introduced scientific methods of agriculture. A policy of free trade was introduced. Ports, harbours and light house were improved with a view to improve commerce. He also encouraged iron and coal mining. He tried to invite English capital into India.

SOCIAL. He tried to suppress the inhuman social customs of India. Widow-marriage was legalised and inheritance right was given to Christian converts.

Dalhousie deserves the gratitude of the Indians for the beneficent reforms which he introduced for the progress of the land. He began a new era of progress in India's history.

Dalhousie was followed by a line of able rulers who worked for the progress of India. In the periods of Lord Elgin, Mayo and Northbrook greater attempts were made

to ensure progressive administration. But it was in the period of Lord Ripon that an honest effort was made to give India the benefits of good government.

LORD RIPON

Ripon was one of the most popular viceroys of India. He was a liberal statesman who honestly attempted to give India the benefits of good government. He sympathised with the aspirations of the Indians and adjusted his his policy to suit national aspirations.

HIS REFORMS.

(1) *Repeal of the Press Act*, The Vernacular Press Act passed in earlier years imposed severe restrictions on the vernacular press in India. Ripon realised the injustice of the act and repealed it soon after his assumption of power.

(2) *Establishment of Local Self Government* With immense faith in democracy and desiring to transmit the benefits of democracy to Indian masses, Ripon began the experiment of local self-government. In towns and villages he established local bodies responsible for the administration of these areas. Popular elections were organised to elect members of these local bodies. The short official majority was given wide powers of administration. Their financial stability was guaranteed by the government. They were given charge of the departments of sanitation, public health, education, water supply etc. They were given power to collect certain kinds of taxes, in addition to governmental grants. Such local bodies were established throughout the country.

(3) *Educational reforms.* Ripon's interest for the Indians led him to certain educational reforms. He appointed a commission to recommend measures of ensuring a sound system of education. This commission known as the Hunter Commission submitted its proposals emphasising increased association of private enterprise in educational progress. It also submitted certain proposals for the promotion of Primary Schools. On recommendations of the Commission, Ripon invited private individuals and local bodies to promote education. Private initiative was encouraged and helped by the government. The educational progress of the land under private initiative in later years was mainly due to Ripon's lead and encouragement.

(4) *Factory laws.* Ripon was the first Viceroy to sympathise with the lot of the helpless factory labourers. To improve their condition he passed the first factory act restricting the hours of labour and conditions of work in factories. He appointed factory inspectors to enforce the governmental legislation and to see that conditions of factory life improve.

5. *Judicial reforms.* Ripon's interest in ensuring a good and just of government led him to certain judicial reforms. At the time it was not permissible for Indian judges to try a European. Ripon found this judicial distinction unsound and unjust. So he asked his Law Member Ilbert to frame a Bill abolishing this distinction and establishing equality for all judges. Thus the Criminal Jurisdiction Bill was framed. This measure was widely opposed by the Europeans. Under pressure of

European influence Ripon was finally forced to amend the bill by adding a clause of appeal.

By his earnest, sincere and enlightened measures Ripon endeared himself to the Indians. He was the solitary instance of a foreigner taking so much interest in the betterment and progress of India. No wonder he is even today remembered as the most popular Viceroy of India. He was a true friend of India who exerted his utmost to fulfil the social, political and cultural aspirations of the Indians.

CHAPTER XIX

THE BIRTH OF INDIAN NATIONALISM

The upheaval of 1857—ref: earlier.

The Indian National Congress.

Circumstances leading to the rise of nationalism and the National Congress.

(1) **EFFECT OF WESTERN EDUCATION.** When in 1843 the British Government decided to introduce western education and make English as the medium of instruction India was brought into contact with the great political movements and ideas of the democratic West. Thus Indians who got western education were inspired by the liberal ideas of British political philosophers like Burke Bentham. Mill and a series of liberal thinkers. India now received a light from the West. She was brought into a new

intellectual activity. The political ideals and institutions of the West influenced the Indian mind.

(2) DEVELOPMENT OF INDIAN LANGUAGES. From the days of Dalhousie education spread throughout the land. On the wake of this educational progress national languages also were encouraged by the government. Books and newspapers increased immensely. Through the medium of these educated writers and poets began to spread out the new political ideals that they got. The desire for independence and the spirit of nationalism were instilled into the hearts of the people by writers like Bankim Chandra Chatterjee and Rabindranath Tagore. The national song 'Janaganamana' was composed by Rabindranath Tagore during this period. Though a poet of international repute Tagore was yet the poet of Indian nationalism. In different regional languages great poets and writers began to instill popular minds with the spirit of nationalism through the medium of their literary works.

(4) THE EXPERIMENT OF LOCAL SELF-GOVERNMENT. During the first half of the 19th century the liberal-minded British administrators took more and more Indians in administrative posts. Moreover to satisfy the political aspirations of the people they granted self-government in towns and villages. In fact the governments actively encouraged self-government. These helped to fan up the growing spirit of nationalism.

(4) THE GROWTH OF SOCIAL MOVEMENTS. The Hindu Society began to revive from the time of the coming of the Britishers. New religious groups were formed to eradicate the evils of the existing society. The Arya Samaj and the Brahma Samaj were attempts in this line. These religious

5. RISE OF THE NEW MIDDLE-CLASS. Under the British a new class of educated middle class consisting of professionals, lawyers, merchants and doctors came to prominence. They found the scope of their progress very much limited because of the unsympathetic attitude of the British Officers. The small capitalists of India, desiring to have increased facilities for investment found British capitalists and government unhelpful. Hence these sections decided to oust the foreigners. This led them to organise the Indian National Congress under the inspiring leadership of A. O. Hume, a European.

GROWTH OF THE INDIAN NATIONAL CONGRESS. In 1883 A. O. Hume exhorted the graduates of the Calcutta university to become members of the national organisation. He also appealed to the leading men to become members of this organisation. The response to his appeal was encouraging. In 1885 the first Indian National Congress met at Bombay under the chairmanship of W. C. Banerjee. It was attended by seventy-two representatives. The members were mainly middleclass men. The association had for its object, "directly to enable all earnest labourers in the national cause to become personally known to each other, to discuss and decide upon the political operations to be undertaken during the ensuing year, and indirectly the conference will form the germ of a new parliament and if properly conducted will in a few years constitute an unanswerable reply to the assertion that India is unfit for any form of representative institution.

1ST STAGE. During the early years the organisation merely passed resolutions supporting the Government and demanded petty reforms. At this time it was not a popular organisation demanding popular reforms. But

slowly it grew up into a mass organisation wedded to extreme policies. The Congress demand in the early years were very moderate. It demanded representation to Indians in the legislative council on a wider basis. To satisfy these demands the government passed in 1852 the Indian Council Act. It also demanded that increased number of Indians should be appointed in administrative posts. It demanded the separation of judiciary and executive, increased educational facilities and drew the attention of the Government to the sad plight of the Indian peasants. All this time Congress was merely an association which passed resolutions and prayed for favours.

2ND STAGE. The Congress slowly began to change its policies. The national movement was gaining greater momentum and influence. They now disbelieved in resolutions and prepared for action. The national sentiment was set aflame. A new period began in the history of the Congress, a period of full round activity characterised by stout opposition to the British Government. Bal Gangadhar Tilak was the great leader who led the Congress to this period of enthusiasm and activity. Appealing to the historic past and proud heritage of India of Sivaji he exhorted the people to cluster under the banner of the Congress to fight out the foreigner. He edited a paper 'Kesari' which was injecting into the nation the spirit of nationalism and desire for independence. During these years the Muslims kept out of the Congress for fear of domination by the Hindus. Even Sir Syed, a liberal-minded Muslim, was against the Congress, which he viewed as a Hindu organisation.

REPRESSION. By 1899 when Lord Curzon came to India he determined to root out the nascent nationalism. He began a policy of repression. At a final attempt to destroy the Congress Curzon decided to partition Bengal which was at that time the centre of the national activities. This step resulted in a nation wide reaction. Violent outbursts of popular discontent happened. Curzon and the English were more and more hated. Indian nationalism gained more and more strength. The Indians began to boycott English goods. The Swadeshi spirit thus triumphed. Curzon, ultimately, gave up the proposal for partition.

DIVISION IN THE CONGRESS AND THE COMING OF MUSLIM LEAGUE

The violent reaction on the partition issue caused serious difference of opinion between the leaders of the Congress. A set of moderates under Gopalakrishna Gokhale demanded more peaceful and moderate policies. But extremists under Lokamanya Tilak demanded effective action. Finally in the annual session of the Congress at Surat in 1907 the moderates were expelled from the Congress.

It was during the same period that the Muslims suspicious of the Hindu dominance and the growing power of the Indian National Congress demanded separate representation for the Muslims. In 1908 an All India Muslim League was founded with the blessings of the British rulers.

MINTO-MORLEY REFORMS OF 1909. The years after the proposal for partition of Bengal were dangerous,

Public opinion in India was rudely shaken. It was at this time that Minto was appointed as the Viceroy of India. He wanted to pacify the Indians. So he introduced certain constitutional reforms in consultation with the Secretary of States, Morley. These reforms were called Minto-Morley Reforms of 1909.

According to these reforms an Indian member was added to the Viceroy's Executive Council. Two other members were nominated to the Council of India in London. Imperial Legislative Council was to consist of thirty-seven official members and thirty-two non-official members. The members of the Legislative Council were given the right of discussing the budget. In the Provincial and Imperial Legislative Councils representation was given to different classes and interests. The Minto-Morley reforms were as ineffective as they were defective. Yet it marked a step forward in the advancement of representative institutions.

HOME RULE LEAGUE AND THE COMING OF MAHATMA GANDHI

During the first world war Dr. Annie Besant founded the Home Rule League with a view to get self-government for India. By this time Gokhale and the moderates lost their influence in the Congress. The Muslim league decided to co-operate with the Congress. At the end of the World War government followed a policy of repression. It was at this time that Mahatma Gandhi made his appearance in the Indian scene. Gandhiji began to preach a new technique of action through satyagraha, non-cooperation and non-violence. He guided the Congress till his death on

the 31st of January 1948. He brought freedom to the land on 15th August 1947.

CHAPTER XX

SOCIAL MOVEMENTS

The impact of Western culture on India produced certain social reactions resulting in the rise of new social movements. These movements attempted to reform Hinduism and Hindu society on Western lines. Some of these attempted to unify the Western and Indian philosophies. Among the social reformers of the period Raja Ram Mohan Roy was the first.

RAJA RAM MOHAN ROY. He was a servant of the East Indian Company. He felt the necessity of reforming Hinduism, having imbibed the principles of Christianity. He attempted to bring about a reconciliation between Christianity and Hinduism. He opposed ceremonies and prayers. To spread out his doctrine he founded the Brahma Samaj. He demanded freedom of the Press, abolition of Sati, reform of Hindu law and the improvement of the position of women. Under his influence and with his support the British Government abolished certain of the undesirable social practices of the Hindus.

DAYANAND SARASWATHI AND ARYA SAMAJ. Dayanand was a Gujarathi. He began a movement for religious reform. He wanted Hindu Society to have a radical change. He wanted a new Hindu society based on the Vedas. He was against caste system. He founded an organisation

known as the Arya Samaj for the propagation of his teachings. It was a social and religious movement which finally took shape as an aggressive nationalist movement.

RĀMAKRISHNA PARAMAHAMSA He was a priest in a temple near Calcutta. He led a simple life with deep conviction on the principles of all religions. He visited centres of all religions and finally came to the conclusion that all religions lead to the same end. He emphasised the fundamental unity of all religions.

SWAMI VIVEKANANDA. He was the disciple of Rama-Krishna Paramahansa. A graduate of the University of Calcutta, he interested himself in the spread of Rama-Krishna's teachings. He was a violent patriot who boasted in the name of India and her heritage. He revived the pride in Hindu religion and culture. He was instrumental in the revival of nationalism. Attending the Parliament of Religions in Chicago in 1893 he preached Ramakrishna's philosophy to the world assembly. His fame increased from this time. By his efforts and exposition Hinduism attained a new position of power and prestige. He founded the Ramakrishna Mission with a view to popularise his ideal and philosophy.

RABINDRANATH TAGORE. He was a great poet, dramatist and thinker. He made a substantial contribution for the growth of the national movements by his writings. He got the Nobel prize in 1913 for Gitanjali. Though a great patriot he was at the same time an internationalist. He combined in himself the virtues of the East and the West. He widened the outlook of the Indians.

WOMEN'S MOVEMENT Under the inspiring leadership of Ramabai Kanade a movement was begun to realise the

advancement of women. Attempts were made to popularise education for women. The unhealthy practices like child-marriage and Sathi were stoutly opposed by social reformers. Dr Annie Besant interested herself in the improvement of women's lot. In 1923 the women's Indian Society was started. This association rendered valuable services to improve the lot of Indian women. It demanded better educational facilities for women. The political rights of the women were conceded by 1947 partly by their efforts. In the Round Table Conference a women's representative was sent. Most of their social disabilities were removed thanks to the efforts of this association.

CHAPTER XXI

INDIA AND WORLD WAR

When the first world war was declared India gave her active help for the success of the English. Indian soldiers served in the different theatres of war. India raised large sums of money. Indian contribution to the success of the war is well-illustrated in the words of Lords Birkenhead who said, 'without India the war would have been immensely prolonged, even if indeed without her help it could have been brought to a victorious conclusion.'

But inspite of all these services, the years of war were years of terrible repression. The national spirit was now set aflame. In 1916 the Congress and the Muslim League agreed to co-operate. The government took stern measures of repression. The Rowlatt Act gave special power of repression to the government. By this time Mahatma Gandhi appeared in the political scene. He

offered the way of Satyagraha and non-co-operation. Peaceful agitation gained momentum. Government declared Martial Law in some parts. In April 1919 the police fired at an unarmed crowd at Jallian Wallabagh in Amritsar.

Earlier in 1917 Montague declared certain constitutional proposals. They were effected in 1919 by the Government of India Act of 1919. These reforms were known as the Montague-Chelmsford Reforms. The Congress disapproved the reforms. It demanded more effective measures. In 1920 at the annual session of the Congress Gandhiji led the assembly to accept non-violent non-co-operation as its policy. Accordingly the Congress began to boycott British goods and law courts, and it refused to participate in elections. It advised Indian officers to discontinue their services. The Indians were advised to give up the titles and honours that they got from the British. Gandhiji's technique proved to be very effective. The British Government was alarmed at the developments.

In 1921 when Prince of Wales visited India it was boycotted. The government arrested Gandhiji in 1922. He was sentenced to six years rigorous imprisonment. He was released after two years. On release Gandhiji decided to do something for the moral and social progress of the people. Meanwhile C. R. Das and Motilal Nehru pleaded to change the Congress policy by attempting to dominate provincial legislatures. The Congress now decided to take up parliamentary politics. By 1930 Congress declared under Pandit Nehru the goal of complete independence. The Government and the Congress

once again came to open clash. The Congress now began the civil disobedience movement. Gandhiji and congress leaders were arrested. Before his arrest Gandhiji took up several points to challenge the government. He opposed government's monopoly over salt. He led his historic march to Dandi. He defied the salt law. The boycott of the British goods was once again begun. Leaders were arrested.

ROUND TABLE CONFERENCE

By 1931 Lord Irwin became the Viceroy of India. He released Gandhiji and asked him to call off the Civil Disobedience Movement. According to Gandhiji-Irwin pact of 1931 the satyagraha was called off. Gandhiji was asked to attend a round table conference in London to solve the Indian problem. Gandhiji agreed and he attended the conference. By it was a failure. But 1935 British Government decided to introduce certain constitutional reforms. Accordingly the Government of India Act of 1935 was passed.

GOVERNMENT OF INDIA ACT OF 1935

According to this act India was to be a federation. There was to be a federal legislature consisting of a council of state and a federal assembly.

The provisions of this act were not enforced due to the non-co-operation and refusal by the Congress. It refused to participate in the federal government as it considered popular control over the government unreal. But they accepted the terms relating to the provinces.

The constitutional provisions regarding provincial administration were accepted and they came into force on the 1st April 1937. In July 1937 the congress formed ministries in all provinces, but it resigned in 1939.

POSITION OF NATIVE STATES. Though the native rulers first supported the idea of union later they opposed the very idea of a federation. They thought that such a federation would destroy their autonomy by making the centre unduly powerful. Negotiations continued for a long time. Till the declaration of the second world war the problem was not solved. In the meanwhile popular movements took deep roots in some of the native states. People demanded representative government. The movement got strength in the states of Travancore, Cochin and Mysore.

CHAPTER XXII

INDIA AND THE SECOND WORLD WAR

INDEPENDENCE AND PARTITION

When the second world war was declared the Indian government was also dragged into the war. But the ministers in provinces protested as it was done without consulting them. Hence in 1939 they resigned. Yet Mahatma Gandhi advised the people to give their moral support to the government. By this time the British government tried to pacify the people. In 1943 the Viceroy, Linlithgow promised to give increased representation to the Indians in his Executive Council and the

War Advisory Council. The British government, moreover, promised Dominion Status at the end of the war. But the Congress now demanded complete independence. When in 1942 the Japanese entered the war the danger to India increased. Congress agitated for complete independence. In the year 1942 the British government sent *Sir Strafford Cripps* with certain constitutional proposals. But his proposals were rejected and the Cripp's mission failed. In July 1942 the Congress began the 'Quit India' movement. They demanded withdrawal of the British. A mass civil disobedience movement was started. Political agitation, mass upheavals and even violence shook the British government. However they were repressed. By about this time Netaji Subhas Chandra Bose began attempts to liberate the nation by organising the Indian National Army. It also failed.

INTERIM GOVERNMENT. By 1945 the war came to a close. At the end of fresh elections the labour ministry under Clement Atlee came to power. They decided to grant self government to the Indians. A cabinet mission was sent to India to explore the possibilities of a peaceful transfer of power. The cabinet mission recommended the organisation of a Constituent Assembly to decide the future. The Congress accepted the proposal and an interim national government was formed. The Muslim League demanded a separate constituent assembly for them. They refused to participate in the national interim government. However they joined the government later.

CONSTITUENT ASSEMBLY—*Partition and Independence*

The assembly met on the 9th December 1946. The Muslim League members offered non-co-operation and demanded a separate state and a separate assembly for the Muslims. Thus they insisted on Pakistan. By this time Lord Wavell, the Viceroy, retired. Lord Mountbatten came as Vicery. The British declared their intention of retiring and transferring power to the Indians by the end of June 1948. Lord Mountbatten was asked to implement the transfer of power at an early date. The Muslim League still persisted with the demand for Pakistan. Political affiliations led to violence in favour and against Pakistan. Ultimately the demand for Pakistan was conceded. By the Indian Independence Act of 1947, the British Government transferred power to the new states of Pakistan and the Indian Union. The bill received royal assent on July 18th. On the 15th August 1947 the Independent states of Indian Union and Pakistan came to existence.

REPUBLIC OF INDIA.

The birth of independence was followed by some very unhappy communal discords and violent outbursts. It created prodigious problems for the new states. Millions of families suffered the poison of communal hatred and malice. The Government of India was faced with a problem of the highest magnitude in the ways of settling the refugees driven out by malicious elements in Pakistan. Yet with wonderful equanimity, courage and patience the problem was solved.

Next the government turned to the problem of integration and consolidation. Under the fiery zeal, courageous lead and firm determination of Sardar Patel the five hundred and seventy native states were integrated into the Indian Union. A political unity never-before achieved or even dreamt of was achieved by the National Government.

The nation had now time to prepare for the future. The Constituent Assembly at the end of mature deliberations drafted a constitution for the New India. It was accepted on November 20th 1949. According to the constitution India became a Republic from the 26th January 1950.

The Indian constitution contains 385 articles. The constitution provides for a central government under a president helped by council of ministers. There are to be 27 states. They are to be ruled by governors appointed by the president helped by a council of ministers. The constitution provides for a legislature with two houses in the centre. The lower house called Lok Sabha was to represent all states and peoples based on population. The upper house called the Rajya Sabha was to consist of members indirectly selected by state legislatures and other members nominated by the president. The constitution provides for a Vice-President. Old Maharajas were still allowed to continue as heads of administration in the name of the president. They were called Rajpramukhas. The constitution guarantees certain fundamental rights

to every Indian. It also contains a directive to state policy which runs thus: "The state shall strive to promote the welfare of the people by securing and protecting as it may a social order in which justice social economic and political shall inform all institutions of national life." India is also a secular state.

FIRST GENERAL ELECTION. According to this constitution the first general election was conducted in 1952. Congress, Praja Socialists and the Communists contested. The Congress under Pandit Nehru came out with a huge majority at the centre. Dr. Rajendra Prasad was elected the first President of India. Dr. Radhakrishnan became the first Vice-President.

The record of achievement of the government is encouraging. In the economic and social fields India has made revolution. Economic and social re-construction has been achieved on a level which was undreamt. Agricultural and Industrial production has gone up considerably. Great changes happened in every sector of India's economy. The very face of the nation changed. Making the greatest experiment in democracy. India slowly marches from progress to progress preaching the gospel of non-violence and world peace.

STATES REORGANISATION ACT

By the end of 1956 the map of India was redrawn. The Union was now divided into 14 provinces on a linguistic basis. The States Reorganisation Bill was

passed by the Loka Sabha bringing into being the new States of Andhra Pradesh, Assam, Bihar, Bombay, Jammu and Kashmir, Kerala, Madhy Pradesh, Madras, Mysore, Orissa, Punjab, Rajasthan, Uttar Pradesh and West Bengal. In addition there will be six centrally administered territories. They are Andaman and Nicobar Islands, Delhi, Himachal Pradesh, Laccadive and Maladive Islands, Manipur and Tripura. With the enactment of the states Reorganisation Bill the Rajpramukhs ceased to have their status. They were either to become governors or to retire.

INDIA AND WORLD AFFAIRS

INDIA'S GOSPEL OF PEACE AND NON-VIOLENCE In an atmosphere of cold war when nations are following a 'brink or war' policy India triumphantly follows a policy of non-interference. She exhorts the nations of the world to follow the path of peace and non-violence in settling international problems. Refusing to take part with power blocks she follows a glorious policy of neutrality exacting praise from both the power blocks. Under the inspiring leadership of the great prime minister, India's name and fame has risen up. Ever after independence India is more and more respected, more and more heard and her influence in the international stage has increased. India of Asoka, of Budha and, Gandhiji proudly proclaims the doctrine of Panchasila under a glorious prime minister. Already India has saved the world from the probable outburst of an international atomic war and a consequent catastrophe. In Indo-China and Korea India has played a vital role in bringing about a peaceful settlement

In almost all problems of international importance India played a vital role. She has made a substantial contribution to the cause of world peace. India's greatest contribution in the field of international affairs is the evolution of the Panchasila which has been accepted by Egypt, Soviet Union, Burma and Yugoslavia. The Panchasila demands, mutual respect for each others territorial integrity and sovereignty non-aggression, non-interference in each others internal affairs, equality and mutual benefit and peaceful co-existence. India has played is playing and will play an increasingly important part in the evolution of the world of to-morrow. A stage has come when India's foreign policy needs revision. The border trouble is a direct challenge to the feasibility of Pancha Sila. To nations which do not respect an international code of behaviour panchasila is ineffective.

RETROSPECT

Constitutional Development

In the constitutional progress of India towards independence five distinct stages may be analysed. From the establishment of the company's rule till independence a series of acts have been passed by the British Government either for administrative efficiency or for increasing participation of the Indians in the administration. The most important of these were:

- (1) The Regulating Act
- (2) Indian Councils Act of 1892.
- (3) Minto Morley reforms of 1909.
- (4) Govt. of India Act of 1919.

(5) Govt. of India Act of 1919.

I. THE REGULATING ACT. This has been already discussed. Here it will be sufficient to remember that this was the first measure taken by the British Government to control the administration of India. As such this may be considered the first stage in the constitutional development of India.

II. INDIAN COUNCILS ACT OF 1909. This act enlarged the size of the legislative councils of centre and provinces. New members were to be nominated to this council according to the rules fixed by the Governor-General. It was from this time that non-official members were nominated on the recommendation of Municipalities, Universities and Chambers of commerce. It was this act which made provision for the discussion of the financial policy of the Government. Questions on important matters of administration were also allowed from this time.

MINTO MORLEY REFORMS OF 1909. The Indian councils Act of 1909 otherwise known as the Minto-Morley act was the next stage in the constitutional advance. This act further enlarged the councils and accepted the principle of election. The membership of the Governor-General's council was increased to 60 and for the provinces to 50. Members to these councils were to be partly elected and partly nominated. Municipalities, Local Boards and Universities were allowed to send elected representatives to these councils. Thus the non-official majority in the council increased.

This act also empowered the councils to move resolutions on the budget and on any other matter of public

importance. The members were also allowed to ask supplementary questions. From this time Indian members were appointed to the Viceroy's Executive council and Governor's Executive council. It was from this time that the Muslims were given separate representation.

This act was clearly inadequate to meet public demand. The Legislative councils under this Act had no real powers. They were mere instruments of the executive authority. Elections were based on a narrow franchise and the method was indirect. In short these reforms were sadly inadequate.

THE GOVERNMENT OF INDIA ACT OF 1919. By this time the British Government made its declaration of its ultimate objective of giving Indians more and more participation in the administration of the country. They wanted to establish self-governing institutions in India. The act of 1919 was true to this declaration to a certain extent. This act otherwise known as the Montagu-chelmsford act made important changes in the centre and provinces.

According to these reforms a Legislature with two houses was to be established in the centre. A lower house called the Legislative Assembly and an upper house called the council of state was to be established. The Legislative Assembly was to consist of 140 members of whom 100 were to be elected and others to be nominated. Of the nominated members 26 were to be officials. The council of state was to consist of 60 members of whom 33 were to be elected and others to be nominated with not more than 20 officials.

These reforms proposed the establishment of representative councils in the provinces. The provincial Legis-

latures were to have elected majorities. Popular ministers were to be entrusted with the administration of certain subjects classified as "transferred subjects". These included education, public health, and the like. On the other hand other subjects classified as 'Reserved subjects' including Law and order, finance etc. were to be administered by the Governor and his executive council. This scheme of two executives for the same Government came to be called 'Dyarchy'.

The act gave wider powers to the central and provincial Legislatures. The Legislatures were given power to discuss and vote on the budget. They were to have their own presidents after four years from the enactment of the act. This act also widened franchise and provided for separate representation to Muslims, Indian christians, Anglo-Indians etc.

The act of 1919 was really incapable of effecting adequate popular control over the administration. The division of governmental subject into. Transferred and Reserved" and the extraordinary powers given to the governor really made responsible government unreal. Dyarchy as was introduced by the act resulted in constant friction and the experiment necessarily failed.

THE GOVERNMENT OF INDIA ACT. 1935. This was an attempt to establish an Indian federation consisting of the Provinces and the native states. According to this scheme the federal legislature was to have two houses to be known as the council of state and the federal assembly. The council was to consist of 260 members of whom 100 were to be from the native

states. The federal assembly was to consist of 375 members of whom 150 were to be from the native states. As far as the Provinces were concerned the size of the legislature was enlarged and the Franchise was widened. Provinces were to have full autonomy. Dyarchy was abolished in Provinces. All provincial subjects were transferred to the ministers. In relation to the federation three lists of subjects were prepared. They were, purely federal purely Provincial, and concurrent subjects. The federal subjects were again divided into two. One part of it was to be administered by the council of ministers in the centre and the other half by the executive council of the viceroy.

The government of India act of 1935 could not be implemented owing to the non cooperation of the congress, the Muslim league and the native rulers. It must be remembered that the native states under the 1935 act were given a very privileged position. Their accession to federation was made purely optional.

Questions

1. Give an account of the Dravidians and their Civilisation.
2. Describe the main teachings of the Buddha.
3. Explain the importance of the reign of Harsha.
4. How did the Pallavas contribute to the culture of South India?
5. Estimate the character and work of Alaudin Khilji.
6. What were the causes for the decline and fall of the Mughal Empire?
7. Account for the success of the English in the Anglo-French contest for supremacy in India.
8. Mention the administrative reforms of Lord Cornwallis.
9. Describe the main features of the Government of India Act of 1919.
10. Write short notes on *three* of the following:
 - Todar Mal.
 - Ashta Pradhan.
 - The Nepal War 1814-16.
 - Doctrine of Lapse.
 - Rabindranath Tagore.
11. Describe the main features of the Indus Valley civilisation.

12. Give an account of the life and teachings of Mahavira.
13. Outline briefly the Mauryan system of administration.
14. Why is the Gupta period called the "Golden Age of Ancient India" ?
15. Estimate the character and achievements of Balban.
16. Sketch in brief outline the progress of architecture during the Mughal period.
17. Explain how the geographical factors helped the rise of the Marathas.
18. Give an account of the administrative reform of Lord William Bentinck.
19. Describe the policy adopted by Lord Dalhousie towards Indian States.
20. Write short notes on any *three* of the following;
 - Akbar's policy towards the Hindus.
 - Nur Jahan.
 - Dupleix.
 - Haider Ali
 - The Subsidiary System.
21. Describe the chief geographical features of India and indicate their influence on Indian History.
22. Give an account of the life of the Aryans in the Rig-Vedic age.

23. Briefly outline the rise and growth of the Gupta empire.
24. Describe the main features of the Chola system of administration.
25. Estimate the character and work of Muhammad Tughlak.
26. Account for the greatness of Emperor Akbar.
27. Briefly sketch the rise and fall of the Portuguese Power in India
28. Describe the policy adopted by Lord Wellesley towards Indian States.
29. Explain the causes and results of the rising of 1857.
30. Write short notes on any *three* of the following

The Permanent Revenue Settlement

Tippu Sultan

Raja Ram Mohan Roy

The Partition of Bengal

The Montagu-Chelmsford Reforms (1919).

31. What is Mahayanism. What are the circumstances which favoured its rise in India.
32. Estimate the character and work of Firuz shah Tughlak.
33. Describe the religious policy of Aurangzeb and note its effects on the administration and culture of the Mughal empire.

34. "Outline Shivaji" organisation of civil government and army.
35. Explain the methods adopted by Dalhousie to establish British Supremacy.
36. Describe the importance of Lord Ripon's Viceroyalty of India.
37. Sketch the course of India's struggle for freedom from 1855 to 1947.

Write short notes on:—

1. Mahamed gawan.
 2. Albuquerque.
 3. The Regulating Act.
 4. Brahma Samaj.
 5. Partition of India.
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